

# REPORT

## ON

# NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 28th August 1909.

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| Troublesome tigers in Balrampur ...   | ib.  |
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## LIST OF NEWSPAPERS.

[As it stood on the 1st January 1909.]

| No.             | Name of Publication.                         | Where published.  | Edition.             | Name, caste and age of Editor.   | Circulation. |
|-----------------|--|-------------------|----------------------|--|--------------|
| <b>BENGALI.</b> |  |                   |                      |  |              |
| 1               | "Anushilan" ...                              | Calcutta ..       | Weekly               | Barendro Lal Mukerjee, age 27, Hindu   | 1,000        |
| 2               | "Bangabandhu" ...                            | Ditto ...         | Do.                  | Gets contributions from different  | 500          |
| 3               | "Bangabhum" ...                              | Ditto ..          | Do.                  | writers.   |              |
| 4               | "Bangaratna" ...                             | Banaghat ...      | Do.                  | Kanai Lal Das, age 25, Karmokar  | 100          |
| 5               | "Bangavasi" ...                              | Calcutta ...      | Do.                  | Behari Lal Sarkar, age 52, Kayastha ;<br>Hari Mohan Mukerji, age 41,<br>Brahmin ; and Durga Das Lahiri.                                    | 15,000       |
| 6               | "Bankura Darpan" ...                         | Bankura ...       | Do.                  | Biswanath Mukerji, B.L.  | 713          |
| 7               | "Basumati" ...                               | Calcutta ...      | Do.                  | Radhika Prosad Ghose, age 37, Hindu  | 13,000       |
| 8               | "Bharat Chitra" ...                          | Ditto ...         | Do.                  |  |              |
| 9               | "Birbhum Hitaishi" ...                       | Suri ...          | Do.                  | Rajranjan Sen, age 34, Baidya  | 300          |
| 10              | "Birbhum Varta" ...                          | Do. ...           | Do.                  | Debendra Nath Chakravarti, age 36,<br>Brahmin.   | 800          |
| 11              | "Burdwan Sanjivani" ...                      | Burdwan ...       | Do.                  | Prabodhananda Sarkar   | 950          |
| 12              | "Chinsura Vartavaha" ...                     | Chinsura ...      | Do.                  | Dinanath Mukerji, age 42, Brahmin ..   | 650          |
| 13              | "Daily Hitavadi" ...                         | Calcutta ...      | Daily                |  |              |
| 14              | "Dainik Chandrika" ...                       | Ditto ...         | Do.                  | Hari Dass Dutt, age 37, Kayastha ...   | 200          |
| 15              | "Dharma-o-Karma" ...                         | Ditto ...         | Monthly              |  |              |
| 16              | "Education Gazette" ...                      | Chinsura ...      | Weekly               | Shibnath Bannerji, M.A., B.L. ...  | 1,500        |
| 17              | "Ekata" ...                                  | Calcutta ...      | Do.                  | Hari Dhan Kundu (Principal contri-<br>butor), caste Teli, age 34 years,<br>Fashitola, Howrah.  | 1,000        |
| 18              | "Hitavadi" ...                               | Ditto ...         | Do.                  | Panch Kowri Banerji, Jaladhar Sen,<br>age 46, Hindu ; and Jogendra Kumar<br>Chatterjee of Chandragore, and<br>Manindranath Bose of Chitta. | 30,000       |
| 19              | "Hindusthan" ...                             | Ditto ...         | Do.                  | Hari Das Dutt, age 37, Kayastha ...  | 1,000        |
| 20              | "Howrah Hitaishi" ...                        | Howrah ...        | Do.                  | Gishpaty Kabyatirtha, age 36, Kayas-<br>tha.   | 3,500        |
| 21              | "Jagaran" ...                                | Bagerhat ...      | Do.                  | Behari Lal Roy, age 45, Kayastha ;<br>Beni Madhab Ganguly, age 35, Brah-<br>min ; and Monmotha Nath Roy, age<br>32, Brahmin.               | 600          |
| 22              | "Jasohar" ...                                | Jessore ...       | Do.                  | Ananda Mohan Chaudhury, age 34,<br>Kayastha.   | 500          |
| 23              | "Kalyani" ...                                | Magura ...        | Do.                  | Biseswar Mukherjee, age 45, Brahmin ;<br>and Tarak-Brahma Sikdar, Kayastha.  | 1,200        |
| 24              | "Khulnavasi" ...                             | Khulna ...        | Do.                  | Gopal Chandra Mukerjee, age 50,<br>Brahmin.  | 300          |
| 25              | "Manbhum" ...                                | Purulia ...       | Do.                  | Bagola Chandra Ghosh, age 36,<br>Kayastha.   | 300          |
| 26              | "Matribhumi" ...                             | Chandernagore ... | Do.                  | Surendra Nath Sen, age 32, Hindu ...   | 500          |
| 27              | "Mihir-o-Sudhakar" ...                       | Calcutta ...      | Do.                  | Sayyid Osman of Basirhat, age 35 ;<br>and Maulvi Royazuddin Ahmad of<br>Kareya.  | 4,000        |
| 28              | "Murshidabad Hitaishi" ...                   | Saidabad ...      | Do.                  | Bonwari Lal Goswami, age 44, Brah-<br>min.   | 100          |
| 29              | "Nadia" ...                                  | Krishnagar ...    | Do.                  | Susil Kumar Maitra, age 28, Brah-<br>min.  | 300          |
| 30              | "Navajivani-o-S w a d e s h i<br>Christian." | Calcutta ...      | Tri-Weekly           | Rev. Lall Behari Shah, age 50, Native-<br>Christian.   | 300          |
| 31              | "Nayak" ...                                  | Ditto ...         | Daily and<br>Weekly. |  | 500          |
| 32              | "Nihar" ...                                  | Contai ...        | Weekly               | Madhu Sudhan Jana, age 49 ...  | 200          |
| 33              | "Nivedan" ...                                | Calcutta ...      | Do.                  |  |              |
| 34              | "Pallivarta" ...                             | Bongong ...       | Do.                  | Charu Ch. Roy, age 35, Kayastha ...  | 400          |
| 35              | "Pallivasi" ...                              | Kalna ...         | Do.                  | Sosi Bhusan Banerji, age 42, Brahmin   | 600          |
| 36              | "Prachar" ...                                | Calcutta ...      | Monthly              |  |              |
| 37              | "Prasun" ...                                 | Katwa ...         | Weekly               | Purna Chandra Chatterji, age 43 ;<br>and Banku Behari Ghose, age 38,<br>Goals.   | 500          |
| 38              | "Pratihar" ...                               | Berhampore ...    | Do.                  | Kamakhyia Prosad Ganguli, age 90,<br>Brahmin.  | 100          |
| 39              | "Prava" ...                                  | Calcutta ...      | Do.                  | Mahendra Nath Chakravarti, age 39,<br>Brahmin.   | 300          |
| 40              | "Prabhat" ...                                | Ditto ...         | Do.                  | Sailendra Nath Chatterjee, age 26,<br>Brahmin.   | 300          |
| 41              | "Purulia Darpan" ...                         | Purulia ...       | Do.                  | Amulya Ratan Chatterjee, age 37,<br>Brahmin.   | 300          |
| 42              | "Ratnakar" ...                               | Asansol ...       | Do.                  | Rakhal Chandra Chakravarti, age 26,<br>Brahmin ; and Gopal Chandra Mittra,<br>age 26, Kayastha.  | 500          |
| 43              | "Samaj Darpan" ...                           | Salkia ...        | Do.                  | Satya Charan Banerjee, age 28, Brah-<br>min.   | 1,300        |
| 44              | "Samay" ...                                  | Calcutta ...      | Do.                  | Ganendra Nath Das, age 54, Brahmin   | 800          |
| 45              | "Sanmilani" ...                              | Serampore ...     | Do.                  |  |              |



## LIST OF NEWSPAPERS—concluded.

| No.                     | Name of Publication.                           | Where published. | Edition.    | Name, caste and age of Editor.   | Circulation. |
|-------------------------|--|------------------|-------------|--|--------------|
| <b>BENGALI—concl'd.</b> |  |                  |             |  |              |
| 46                      | "Samvad Purnachandrodaya"                      | Calcutta ...     | Daily       | Purna Chandra Ghattak, age 45, Brahmin.                                      | 50           |
| 47                      | "Sanjivani" ...                                | Ditto ...        | Weekly      | Shiva Nath Sastri and Ramananda Chatterjee.                                  | 7,000        |
| 48                      | "Sevika" ...                                   | Diamond Harbour  | Monthly     | ...  | ...          |
| 49                      | "Soltan" ...                                   | Calcutta ...     | Weekly      | Moulvi Muhammad Monirazzam of Chittagong.                                    | 1,500        |
| 50                      | "Sonar Bharat" ...                             | Howrah ...       | Do.         | Baikunta Das Gupta, age 35, Baidya   | 3,000        |
| 51                      | "Sri Sri Vishnu Priya-o-Ananda Bazar Patrika." | Calcutta ...     | Do.         | Rasik Mohan Chakravarti, age 37, Brahmin.                                    | 2,000        |
| 52                      | "Swadesh" ...                                  | Ditto ...        | Do.         | S. C. Lahiri, Pat. Lovett and Pundit Baijnath Bidyanidhi.                    | 500          |
| 53                      | "Tamalika" ...                                 | Tamluk ...       | Do.         | Sita Nath Mondal, age 26, Hindu  | 500          |
| 54                      | "Twenty-four Parganas Vartavaha."              | Bhawanipur       | Do.         | Hem Chandra Nag, age 26, Kayastha  | 500          |
| <b>HINDI.</b>           |  |                  |             |  |              |
| 55                      | "Bharat Mitra" ...                             | Calcutta ...     | Weekly      | Mahabir Prosad, age 35, Vaisya; and Amrito Lal Chakravarti, age 46, Brahmin. | 3,200        |
| 56                      | "Bihar Bandhu" ...                             | Bankipore        | Do.         | Nanda Kumar Sharma, age 35, Kayastha.  | 500          |
| 57                      | "Bir Bharat" ...                               | Calcutta ...     | Do.         | Prantosh Dutta, age 35, Kayastha   | 500          |
| 58                      | "Ghar Bandhu" ...                              | Ranchi ...       | Fortnightly | Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi.                    | 1,000        |
| 59                      | "Gyanoday" ...                                 | Calcutta ...     | Monthly     | ...  | ...          |
| 60                      | "Jain Gajet" ...                               | Arrah ...        | Weekly      | Printed and Published in the United Provinces.                               | ...          |
| 61                      | "Jain Pataka" ...                              | Calcutta ...     | Monthly     | ...  | ...          |
| 62                      | "Hindi Bangavasi" ...                          | Ditto ...        | Weekly      | Hari Kissen Joahar, age 30, Khettri  | 4,000        |
| 63                      | "Hitavarta" ...                                | Ditto ...        | Do.         | Rao Purandkar, age 29, Mahratta Brahmin.                                     | 3,000        |
| 64                      | "Lakshmi Upadesh Lahri"                        | Gaya ...         | Monthly     | ...  | ...          |
| 65                      | "Marwari" ...                                  | Calcutta ...     | Do.         | R. K. Tebrevala, age 34, Hindu Agarwala.                                     | 500          |
| 66                      | "Marwari Bandhu" ...                           | Ditto ...        | Weekly      | ...  | ...          |
| 67                      | "Narsingha" ...                                | Ditto ...        | Monthly     | ...  | ...          |
| 68                      | "Siksha" ...                                   | Bankipore        | Weekly      | Gohkaran Singh, age 38, Babhan   | 255          |
| <b>PERSIAN.</b>         |  |                  |             |  |              |
| 69                      | "Roznama-i-Mu k a d d a s - Hablul Matin."     | Calcutta ...     | Weekly      | Syed Jalaluddin Alq Husaini, Muhammadan.                                     | ...          |
| <b>URDU.</b>            |  |                  |             |  |              |
| 70                      | "Ayini-i-chatar Gupt" ...                      | Bankipore        | Weekly      | ...  | ...          |
| 71                      | "Al Panch" ...                                 | Ditto ...        | Do.         | ...  | ...          |
| 72                      | "Bihar Gazette" ...                            | Ditto ...        | Do.         | Muhammad Murad Ali Khan, age 42,   | 250          |
| 73                      | "Dar-us Sultanat" ...                          | Calcutta ...     | Do.         | Quazi Abdul Latif, age 35, Muhammadan.                                       | 200          |
| 74                      | "Khawah Mokhab Panch" ...                      | Gaya ...         | Do.         | ...  | ...          |
| <b>URIYA.</b>           |  |                  |             |  |              |
| 75                      | "Garjatbasini" ...                             | Talcher ...      | Weekly      | Bhagi Ruth Misra, age 40, Brahmin.   | ...          |
| 76                      | "Manorama" ...                                 | Baripada ...     | Do.         | ...  | ...          |
| 77                      | "Nilachal Samachar" ...                        | Puri ...         | Do.         | Baidya Nath Singh, age 31, Punjabi   | 600          |
| 78                      | "Sambalpur Hitaishini" ...                     | Bamra ...        | Do.         | Dinabandhu Padhan  | ...          |
| 79                      | "Samvad Vahika" ...                            | Balasore ...     | Do.         | Harish Chandra Sarkar, age 52, Sadgop.                                       | 500          |
| 80                      | "Uriya and Navasamvad" ...                     | Cuttack ...      | Do.         | Ram Tarak Sen, age 47, Tamuli  | 700          |
| 81                      | "Utkal Darpan" ...                             | Sambalpur        | Do.         | ...  | ...          |
| 82                      | "Utkal Dipika" ...                             | Cuttack ...      | Do.         | Gauri Sankar Roy, age 75   | 800          |
| 83                      | "Utkal Sakti" ...                              | Calcutta ...     | Do.         | ...  | ...          |
| 84                      | "Utkal Varta" ...                              | Ditto ...        | Do.         | Moni Lall Moherana, age 45, Hindu Karmokar.                                  | 500          |



*Additions to, and alterations in, the list of Vernacular Newspapers.*

| Circulation. | No. | Name of Publication.    | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|--------------|-----|-------------------------|------------------|----------|--------------------------------|--------------|
|              |     | <i>Bengali.</i>         |                  |          |                                |              |
| 50           | 5A  | " Bangla " ...          | Santipur ...     | Weekly   | .....                          | .....        |
|              | 26A | " Medini Bandhav " ...  | Midnapore        | Do.      | .....                          | .....        |
| 7,000        | 23A | " Karmayogin " ...      | Calcutta ...     | Do.      | .....                          | .....        |
|              |     | <i>Hindi.</i>           |                  |          |                                |              |
| 1,500        | 54A | " Bharat Bandhu " ...   | Calcutta ...     | Weekly   | .....                          | .....        |
| 3,000        | 68A | " Tirhut Samachar " ... | Muzaffarpur      | Do.      | Jaganand Kumar ...             | .....        |
| 2,000        | 68B | " Sanatan Dharm " ...   | .....            | .....    | .....                          | .....        |
|              |     | <i>Urdu.</i>            |                  |          |                                |              |
| 500          | 74A | " Najmul Akhbar " ...   | Calcutta ...     | Weekly   | S. M. Nazim Husain ...         | .....        |
| 900          | 74B | " Star of India " ...   | Arrah ...        | Do.      | Zahurul Haque ...              | .....        |
| 500          |     | <i>Bengali.</i>         |                  |          |                                |              |
|              | 47  | " Sandhya " ...         | Calcutta ...     | Do.      | Ceased to exist ...            | .....        |

3,200

500

500  
1,0004,000  
3,000

500

255

250  
200

600

500

700

800

500







## I—FOREIGN POLITICS.

UNDER the heading noted in the margin, the *Hitvarta* [Calcutta] of the 19th August briefly deals with the events in Persia leading up to the dethronement of Muhammad Ali Mirza, and represents the present state of things there by a picture showing Persia in the form of a Deer between a Bear and a Lion each with its mouth wide open, and also by way of explanation adds:—  
 “Although the Nationalists have been able to dethrone Muhammad Ali Mirza and to place his son on the throne, the Russian Bear and the English Lion are ready to devour the Persian Deer.” This reminds us of a couplet which means that anything which falls between the two stones of a working grind mill can never hope to come out safe. Both the Powers have long been desiring to appropriate Persia, but so far they have not been successful for some reason or other. Though it is difficult to predict the future, but the awakening in the East gives hope that this desire of the Powers will remain unfulfilled. Europe can hope for no good seeing its ever-increasing thirst for more kingdoms. The policy of the Europeans is to call the country which they mean to occupy as uncivilized and barbarous, and to pretend a desire to civilize it; but the vaunting of their own civilization is hollow.

“Max” of the *Capital* recommends that Persia should be divided between Russia and England, in order to deliver the country from a state of unrest, as an alternative to its being placed under a Nadir Shah.

Not long ago Russia introduced the Nadir Shahi rule in its own country. One who cannot manage his own house makes himself the laughing stock of the world in going to manage another's household. As for British rule India furnishes an example, and it is well not to say anything about it. If India has improved by being placed under the English rule, Persia too may improve if placed under that rule, and, if the Indians are satisfied with it, the Persians too will be.

HITVARTA,  
Aug. 19th, 1909.

## II.—HOME ADMINISTRATION.

## (a)—Police.

2. Referring to the Master of Elibank's reply to Mr. Mackarness, M.P., in Parliament that the number of the punishments inflicted on the various officers of the Police force indicated an efficient supervision and control on the part of the higher Police officers, and that, therefore, there was no need for considering Mr. Mackarness's suggestions, the *Hitvarta* [Calcutta] of the 19th August observes that, if the Under-Secretary for India had contented himself with making the above remarks only, there would have been no need for saying anything on it; but the Master of Elibank added that, in the opinion of Lord Morley, the Police were doing their work well in very trying times, and any enquiry on the lines proposed by the Hon'ble Member would lower it in the estimation of the public who depend on it for their safety. This reply may be interpreted to mean that the public trust the police, which they would not do if its dishonesty is exposed, and that the present administration is carried on, on faith in the Police with the consequence that men are being sent to Jail (lit., enjoying the air of Jails). If the Police is exposed, every thing done so far would be vitiated, and Government will have to admit its mistake. To admit an error has hitherto been the root principle of the British Government. But if an error is admitted now, the English Empire is gone. So, according to the Under-Secretary, error is a wall which supports the Government. Will not the readers be amused to read this statement.

HITVARTA,  
Aug. 19th, 1909.

3. Referring to the Master of Elibank's reply to the statistics of punishment of the Police force in Calcutta quoted by Mr. Mackarness, M.P., from the Police Commissioner's report in support of the inadvisability of arming the Police of Calcutta with more powers as proposed

Mr. Mackarness on the Police powers.

SHARAT MITRA,  
Aug. 21st, 1909.



in the Calcutta Police Bill, now before the Bengal Legislative Council, the *Bharat Mitra* [Calcutta] of the 21st August observes:—When the corruption and oppression of the Police show no signs of abating in spite of the punishments awarded by higher Police officers, one can easily guess if their high-handedness would diminish when they will be vested with the power of arresting any man they like and entering any house they choose.

SHIKSHA,  
Aug. 19th, 1909.

4. The *Shiksha* [Arrah] of the 19th August is of opinion that it is for the Calcutta Police to keep a sharp eye on some scoundrels who smoke *ganja* and stare at women who go to take their bath at Moti Lal's Ghât in the small hours of the morning every day.

BANGAVASI,  
Aug. 20th, 1909.

5. Referring to the enquiry held by the District Superintendent of Police into the alleged persecution by the punitive police stationed at Bhagawanpur, in the Midnapur District, the *Bangavasi* [Calcutta] of the 20th August asks:—

Why does not Government allow the result of the official enquiry to be published in newspapers? Will the villagers summoned by the Police Superintendent to Tamluk get their passage and other expenses from the Government?

BASUMATI,  
Aug. 14th, 1909.

6. The *Basumati* [Calcutta] of the 21st August has the following:—  
In the course of his judgment acquitting constable Nehar Mandal of Danpur Thana (Hooghly), who was charged with having misappropriated the sum of eight annas out of the fare due to a cart-driver, the Deputy Magistrate who tried the case says:—

"I did not think that the accused attempted to take a bribe. He only thought, though he was not justified in doing so, that he had a right to get a share of the fare which the carter was to receive; and hence his taking the sum of eight annas from the carter was due to ignorance, and not to any intention of receiving an illegal gratification."

This piece of extraordinary logic almost takes our breath away. The constable thought he had a right to a share of the carter's dues, and hence he was not guilty of taking bribe. If A steals B's money, thinking it to be his rightful due, is not A guilty of theft? So then, if the constables of Bengal follow the example of Nehar Mandal and appropriate to themselves the rose-scented *pan* of the panwallah and rob way-farers of their money, they are no longer to be held guilty of having committed an offence. For, has not this wise Kazi of a Deputy Magistrate laid down that, if a constable takes anybody's money without thinking it to be a bribe, he (the constable) cannot be said to have committed an offence? But we ask, what can have possibly justified constable Nehar Mandal's thinking that he had a right to a share of the carter's dues? We admit that the Mahratta free-booters of old used to levy "*Chauth*" on the people. But is there any provision in the "*Dayabhaga*" (Hindu book on inheritance) about policemen being allowed to get a share of carters' dues? May be Nehar Mandal was ignorant or perhaps he played the ignorant, but is ignorance of the law any excuse? Police oppression is already causing the entire land of Bengal to tremble; and if the police receive encouragement from the law courts and succeed in flouting the law under the plea of ignorance, there is no doubt that peace and contentment will make a speedy exit from this province.

BASUMATI,  
Aug. 12th, 1909.

7. Referring to the acquittal of the six Bengalis, who were charged with having committed dacoity at Singur (in the Hooghly district, the *Basumati* [Calcutta] of the 21st August writes:—

On the 8th July a dacoity was committed in the house of one Dasarathi Sadhu, of Baruipara, in the village of Singur. The police allege that the dacoity was the work of some 20 or 22 Bengali youths, and that they were helped and encouraged in the crime by Chaukidar Krittivas Bagdi. With this nicely got up story to rely on as a basis, the police arrested six Bengalis and the chaukidar, and sent them up to the Deputy Magistrate of Serampore. The accused were in due form identified by Dasasathi Sadhu, and



the Deputy Magistrate committed four of the accused, including the chaukidar, to the Hooghly Sessions. At the Sessions Court the jury unanimously found the accused not guilty, and the Judge acquitted them all excepting the chaukidar, who was sentenced to one month's rigorous imprisonment for negligence of duty in that he failed to report the dacoity to the police. So the police have added another feather to their cap. That there was a dacoity there is no doubt at all. Those who really committed the crime are at large, and are blessing the police for the liberty they (the culprits) enjoy, while the police arrested and harassed some innocent men. And it is such a worthless and corrupt police whom the authorities are vesting with increased powers. Regarding the present case, we should like to know whether the Government intends punishing the police and the witnesses who gave false evidence at the trial. The cup of iniquity of the police is already overflowing, and has begun to flood the whole of India. Let the Government reform the police, before it is too late.

(b)—Working of the Courts.

8. Referring to the case of assault which was brought against Mr. Dawson, the Magistrate of Moulvibazar, Chittagong (*sic*) by one Charan Ram, and which was dismissed by the Deputy Commissioner, the *Basumati* [Calcutta] of the 21st August writes:—

BASUMATI,  
Aug. 21st, 1909.

An allegation against the Sub-divisional Officer of Moulvibazar (Sylhet).

In his judgment the Deputy Commissioner says that the complainant was chewing *pan* in Mr. Dawson's court, and the Magistrate ordered him to throw the *pan* away. The man, however, threw away only half the contents of his mouth, whereupon the Magistrate ordered a chuprassie to clear his mouth. The chaprassi carried out the order very gently, and so he cannot be said to have committed any offence. The Deputy Commissioner does not believe the allegation regarding his being slapped in the face, and adds that the man ought to have been severely punished for contempt of court.

But is it yet too late, asks the paper sarcastically, to get Charan Ram convicted and punished for contempt of court? It may be, as the Deputy Commissioner says, that the story of the complainant being slapped in the face is without a foundation; but the slap he has received for lodging the complaint in quite true. He has, of course, one consolation, and that is that he cannot lodge a second complaint for the slap.

9. Referring to the dismissal by the Deputy Commissioner of Sylhet of the complaint, the *Bangavasi* [Calcutta] of the 21st August asks:—Under what law did the Deputy Commissioner act in dismissing the case, pray?

BANGAVASI,  
Aug. 21st, 1909.

The dismissal of the complaint against Mr. Dawson.

10. Referring to the facts of the case mentioned in the foregoing paragraph, the *Hitavadi* [Calcutta] of the 20th August sarcastically writes that it is a wonder the Deputy Commissioner did not direct Charan Ram to be prosecuted for having instituted a false case against Mr. Dawson. The Deputy Commissioner's decision in this case recalls the fable of the stork, who, after having extracted a bone from the throat of a tiger, asked for some reward for his service, and was told that it was enough for him that he had got his head safely out of a tiger's jaws. It was certainly most fortunate for Charan Ram not to have been prosecuted by Mr. Dawson for contempt of court. Upon the Deputy Commissioner's rejection of the testimony of a dozen respectable gentlemen present in Court at the time of Charan Ram's humiliation, comment, concludes the writer, is superfluous.

HITAVADI,  
Aug. 20th, 1909.

Allegations against Mr. Dawson, Subdivisional Officer of Maulvi Bazar.

(c)—Jails.

11. The *Medini Bandhab* [Midnapore] of the 23rd August contains the following:—  
The jail experiences of Santosh. My elder brother and my brother-in-law now came to us. The Maulvi sat upon a chair. My father handed to my elder

MEDINI BANDHAB,  
Aug. 23rd, 1909.



brother all the money and the papers he had in his pocket. As my father was saying something to my elder brother in an undertone, the Maulvi exclaimed: "Whispers will not be permitted here; quickly make over all that you have to part with. As you did not listen to my words, you must feel the consequences." I was weeping; the maulvi turned towards me and said: "My darling, why didn't you obey me? I was tired of going to the solitary cell. Do you understand the matter now? I will see how much you can weep. I will confine all your kith-and-kin, wholesale, in solitary cells." The havildar was ordered: "Remove these men. First take away the *chhokra* (lad), and then the *buddha* (old man)." I was in the solitary cell No. 3, and my father was kept in solitary cell No. 19. I got information that Captain Weinman made no arrangements for my father's supper. My anxiety increased. My father, 80 years old, had taken only a light meal at 9 in the morning, before he came to Court, and he would have nothing to eat before 11 next morning. He would surely die. Seeing that bread and milk had been placed in my cell for my food, I called the warder to me and explained my father's situation to him. My pathetic appeal melted his heart, and he consented to take the bread and milk to him. As I lay down I began to reflect that I had brought my old father to such a pass; if I had made a false confession as the police asked me to, I might have saved him from this torture of hell. The sufferings of my father almost made me waver in my resolution not to make a false confession.

The Maulvi and Lalmohan again visited my cell on the 25th July. The Maulvi said with a smile: "Are you not brought round yet? Why not save the country, 'looking at the Mother's face and sacrificing self?'" I replied that God would punish monsters like them. The Maulvi told Lalmohan: "He is not yet corrected; a thick bamboo does not bend easily. If he still refuses to confess, he will feel the consequences."

On Wednesday, the 29th July, the Maulvi and Lalmohan, with the Muslaman Doctor of the jail, came into my cell. The doctor at once brought my father into the cell at the Maulvi's bidding. The doctor gave a cigarette and a match-box to my father. Lalmohan then began his speech:—

"Santosh, I will speak a few words to you for your own good. Look at the worn out face of your old father. Does not even this sight move your pity? What an inhuman wretch you must be. This, your old father, brought you to this world, has brought you up, has given you education; he never did anything which was not for your good. Have you no duty towards him? Do you think that a son has no duty towards his father? Our Sastras say:—

"The father is heaven, the father is religion, and the father is the highest devotion. If the father be pleased, all the gods are pleased."

There is nothing which the son ought not to do for the father's satisfaction. Please your father, and all the gods will be pleased with you, and you too will be saved. You believe that you will be acquitted on a fair trial. But reflect who is that will hold the trial. The Judge will put implicit faith in whatever we shall say. This is a political case. Those who expect justice in such cases are fools and donkeys. The other day we arrested your father in open court; could anybody save him? Look, again, here are four warrants of arrest against Basanta Malati, your mother, against Asu, your elder brother, against Piari, your youngest brother, and against Jati, your nephew. (Handing the warrants to me—Examine them carefully. If to-day you do not confess according to our instruction, to-morrow you will find your mother, your elder brother, your youngest brother, and your nephew in this cell, crying loudly: "Alas! O God." "Alas! O God." Listen to what we say and confess; we will then let your father off, and will not arrest your mother, your eldest brother, and others; bail will be granted to you also. Tell what you mean to do."

My father was silent. I wept bitterly and called upon God to save me from the peril which confronted me.

Lalmohan then continued:—"Santosh, you are crying, Bhagavan (God), Bhagavan"; but who is Bhagavan? It is we who are Bhagavan (God). Our powers infinite. In the Naraingarh train-wrecking case, we chalanned innocent coolies, and each of them was sent to jail for full ten years. Could Bhagavan save them? In this case we have chalanned you; if you do not confess,



you will be transported for life. Will Bhagavan be able to save you? We ourselves are Bhagavan, and we are the saviours; just think over these, and come to a decision." Lalmohun stopped, and the Maulvi's turn came, who said: "I will tell you only a word or two more; you came from Ranchi on the 14th June; you will have to state the details of only four secret meetings. The detailed account of these four meetings are contained in this diary. I have rehearsed them to you several times before; now hear them again attentively. Although I expressed my unwillingness, my father wanted to hear the accounts. The Maulvi read them. My father was astounded to hear the detailed accounts. Maulvi said: "It will not do merely to be astounded; if you want to save yourself, your wife and sons, then tell Santosh to confess these things to Mr. Weston. I shall no longer be able to keep the warrants in abeyance. If Santosh do not confess to-day, to-morrow all will be arrested. I am saying this only for the good of you all."

My father said that he had no other alternative than to act according to their instruction and asked for four days to consult with me. Lalmohan and the Maulvi at once cried out: "No, no more time can be allowed; the confession must be made this very day." Lalmohan reddened his eyes and said vulgarly: "This is not your paternal parlour that you will go on chatting here."

My father was then removed to his cell, and I was shut up in mine. I saw clearly that there was no chance of safety for me. Here ends the eighth canto entitled: "The story of the vulture and the jackal" of the novel entitled "The jail experiences of Santosh."

(d)—Education.

12. The *Sanjivani* [Calcutta] of the 19th August commends to the favourable notice of the Inspector of Schools, Presidency Division, the Free Girls' School at the village of Haria, in Kushtea, in Nadia, established two years ago through the self-sacrificing labours of M. Ibrahim Hossain. The students are supplied gratis with books, slates, pencils, etc. The local Sub-Inspector has already reported on the institution in the most favourable terms, and the Maulvi now applies to Government for financial assistance.

SANJIVANI,  
Aug. 19th, 1909.

13. The *Bihar Bandhu* [Bankipore] of the 21st August writes as follows about the strike in the Patna College:—

BIHAR BANDHU,  
Aug. 21st, 1909.

Strike in the Patna College.

Dr. Syed Ali Hasan, in charge of the Minto Hostel, had by his action jeopardized the life of a student residing in the Hostel for some private reasons. The student belongs to a respectable family. He was not allowed to leave the Hostel or get exemption from playing games. His health deteriorated, but the doctor told him to go on playing and reading which was his duty as he had no complaint and was stimulating illness. The Superintendent tried once to secure leave for him but the Principal refused it on the ground that the doctor had not granted a certificate. The doctor had some ulterior motive and, therefore, did not recommend the leave. Fortunately the student appeared before the Civil Surgeon who found him suffering from Pthisis. The Principal became very angry at this, but could not help giving him leave and the student prepared to leave the Hostel. On the eve of his departure his school mates met to bid him farewell. The Principal could not brook to see this and sent his Sirdar with a lamp to ascertain the names of these students. He was, however, referred to the Superintendent. The Principal summoned all the students, residing in the Hostel, to come to the College on the morning of the 17th August and spoke to them in an angry mood. In fact he accorded them a treatment which was worse than what is done to a dog. One of the students was rusticated for a month, five were rusticated for 15 days and the rest were fined 8 annas each. The unfair proceedings broke the hearts of the students. In the presence of the Principal they bore everything with patience, but no sooner they returned to the Hostel they made ready to leave it, specially as the rusticated boys had been told to leave the Hostel at once. By 10 o'clock the Hindu Hostel, the attached house and the rooms of the Musalman Hostel,



occupied by the Hindus, became empty. The Superintendents of both the Hostels helplessly looked on. The students did well. Sons of respectable men do not go to Colleges to be treated like dogs or to be oppressed like slaves. The Hostel is not a torture house, the boarders are not prisoners, and the Principal is not a Sultan. The Principal and his pets may be getting 16 seers of milk for a rupee, while the boys supplied at the rate of only 10 seers per rupee, but there is a limit to their sufferings. If hard-pressed the purse must burst; such has been the case with the students of the Hostel. The news of this strike reached other College students by 10 or 11 o'clock and they also cleared away, so that in an hour the whole College was almost without a student. The strike is no longer confined to the Hostel students only, but has extended to F.A. and B.A. students and they have made a vow not to return to the College till the wrong is redressed. The Director of Public Instruction was wired to that effect and a letter giving details followed. It is hoped Mr. James will pass a just order on this case.

DAILY HITAVADI,  
Aug. 22nd, 1909.

Supplementary list of candidates passing the last Matriculation Examination.

14. The *Daily Hitavadi* [Calcutta] of the 22nd August, in referring to the recent publication of a supplementary list of students who have passed the Matriculation Examination, asks the reason for this oversight. It is the presence of Dr. Thibaut, says the paper, which accounts for this tardy justice to quite a number of students. But do not the University authorities know the amount of misery they have inflicted both on students and guardians, and are they prepared to compensate them therefor?

NAYAK,  
Aug. 24th, 1909.

The supplementary Entrance results.

15. Referring to the supplementary list of successful candidates in the last Entrance Examination, the *Nayak* [Calcutta] of the 24th August says:—

It cannot be said that the 50 candidates whose names appear on the list have been granted grace marks, for one of them has been placed in the first division, and 17 others in the second division. Now, who is responsible for this bungling? It is now five months since the examination was held, and so the boys who have just been declared to have passed the examination, have lost much. Many of them perhaps have given up their studies, though but for this muddle they might have continued their studies and become as great men as those eminent persons who rule the destinies of the Calcutta University. Besides, those of the boys who may still wish to prosecute their studies will be seriously handicapped, for the sessions in all the colleges are far advanced. Fie on the irresponsible despots of the University, and fie on those who place in the hands of such men the charge of educating their sons.

HINDUSTHAN  
Aug. 21st 1909.

The Middle Vernacular and Presidency Examinations.

16. The *Hindusthan* [Calcutta] of the 21st August, which advocates the competitive examination system, says that, where there is a system of education, there is some form of public examination. Even in China, where people are averse to western methods, the competitive examination system is prevalent. This world is a field of competition, and boys have an early opportunity of learning it when at school if the competitive system of examination is adopted. The students show an unmistakable preference for competition at the Middle Vernacular and Primary examinations. Their guardians and teachers also are of the same mind. Certificates received on the results of competitive examinations are highly prized both by the student and his guardian. This being so, the revival of the competitive system at the Middle Vernacular and Primary examinations is highly desirable, and the sooner this is effected the better.

(e)—Local Self-Government and Municipal Administration.

BANKURA DARPAN,  
Aug. 23rd, 1909.

17. The *Bankura Darpan* [Bankura] of the 23rd August, after condemning the drainage scheme of the local Municipality, says that the trade of the town is going to be ruined on account of the unjust tax on the bullock-carts. It is not too much to say that the imports and exports of the town have almost



stopped in consequence of the tax. The rate-payers are suffering pecuniary loss on account of this mistake of the Municipality. Let the tax on bullock-carts be remitted, otherwise the state of the town will become gradually worse. The paper invites the attention of the Government to the matter, which involves an interference with the principles of free trade.

(f)—Questions affecting the land.

18. The *Nihar* [Contai] of the 17th August has the following:—

Alleged illegalities in the settlement operation in Midnapore.

If the authorities will enquire at the *Boroj* Camp, they will find that hundreds of petitions under section 40 have been corrected by the petitioners themselves, who were duly summoned by the Court for the purpose. Is not this illegal? Applications of objection under section 104(e) are never entertained except during the first part of the Court's sitting, not even on the last day for submitting such applications. But what is meant by the "first or the last part of the Court's sitting" in the Settlement Court? As the Court sits at 3 or 4 P.M. and closes at 11 or 12 at night, no consistent meaning can be attached to such expressions. Objections have to be filed within a month of the publication of the draft, after which period they are barred by limitation. The publication of drafts for the *Kamalnayanbarh* and East Tangra Mauzas took place in the *Boroj* Camp on May 31st. Accordingly, the last day for filing objections would be the 30th June following. But the last day as publicly notified on the Court's notice-board was "31-6-1909." Many applications were filed on the 1st July, which day the ignorant villagers took to be the 31st of June; but all these applications were rejected. But was not the Settlement Officer bound by the entry in the Court's notice-board?

If the raiyat does not appear in the Court on receiving notice of the final disposal of the case, he is fined. This is illegal. How can the raiyat be fined for non-attendance without a notice to the same effect being served upon him?

19. A correspondent of the *Nihar* [Contai] of the 17th August makes the following complaints against Babu Rajendra Nath Biswas, Assistant Settlement Officer, camp Belboni, thana Ramnagar:—

Complaints against an Assistant Settlement Officer in Midnapore.

The hearing of cases under section 104(e) is now going on in the Belboni Camp. Rajendra Babu holds his court from 9 to 12 in the morning, and again from 4 P.M. until 2 A.M. The hearing prolonged to such a late hour causes indescribable suffering to the raiyats, specially during the present rainy season. The peons abuse them and often roughly handle them when they try to take shelter from the rains in the camp. Respectable people are unwilling to attend the Settlement Camp for fear of insult. The Court-peon must be bribed, or the man will not allow anybody to approach the camp, making it impossible to submit petitions. When serving notices the greed of the peon must be satisfied, otherwise he would return the notices unserved and submit false explanations. It is said that application forms under section 104(e) are not available during the day, but at night they are sold at from one pice to four pice each. These facts were brought to the notice of the Hakim Babu, but, as expected, he took no notice. Applications are struck off the file if the raiyats go home, unable to stay up to a late hour at night. This is how the Assistant Settlement Officer is hurrying up his work.

(h)—General.

20. The *Hitvarta* [Calcutta] of the 19th August does not understand

What do the officials mean to do?

what the officials mean to do. No charge was ever brought against the universally revered Tilak for his speeches, but these are now considered seditious and their compilers and publishers are being arrested. The *Arunodaya* Press was searched the other day for printing speeches of

NIHAR,  
Aug. 17th, 1909.

NIHAR,  
Aug. 17th, 1909.

HITVARTA,  
Aug. 19th, 1909.



Mr. Tilak and Professor Pranjpe and Mr. Balwe has been arrested on a charge under section 124A. So long the authorities of the Central Provinces alone had the good luck of enjoining this privilege, but the contagion is spreading to the authorities in other provinces.

DAILY HITAVADI,  
Aug. 23rd, 1909.

21. Referring to the remarks made by Sir Lancelot Hare at Dacca, in the course of which His Honour thanked his audience, saying they were joining in allaying unrest, which a tyrannical interference with the freedom of the subject had excited in the province, the *Daily Hitavadi* [Calcutta] of the 23rd August, writes:—

Sir Lancelot Hare's speech at Dacca.

His Honour perhaps uttered these words hinting at the preacher of *swadeshi* and boycott. But in doing so he admitted that when the freedom of the subject is interfered with, unrest must be the result. If that be so, do not the suppression of meetings and samities, the stopping of processions or the setting of detectives upon innocent men constitute interference with the liberty of the subjects? May not such interference excite unrest? What answer will His Honour give to this question?

DAILY HITAVADI,  
Aug. 23rd, 1909.

22. Referring to the manner in the which the Barra, the Bajitpur, and the Fatejungpur dacoity cases have been conducted, the *Daily Hitavadi* [Calcutta] of the 23rd August writes:—

The character of the Government of Eastern Bengal and Assam.

The manner in which the Government of Eastern Bengal is doing its work seems to preclude the idea that it is anything like a British Government. Rather it seems to partake of the nature more of an evil genius than anything else, for nothing consistent with human reason is discernible in the methods of that Government. Blowing hot and cold in the same breath is something out of the ordinary course of nature. These characteristics have been witnessed since the partition of Bengal.

BANGAVASI,  
Aug. 21st, 1909.

23. The *Bangavasi* [Calcutta] of the 21st August draws attention to the report that the deportees Pulin Behari Das, Aswini Kumar Dutta and Krishna Kumar Mitra are compelled to labour under many disadvantages which the authorities may easily remove. It is said that Pulin Behari is not permitted to sleep in an open place, although it is so very hot now-a-days, and that he has much to complain of as regards his meals.

The deportees.

BHARAT MITRA,  
Aug. 21st, 1909.

24. When no heed has been paid to the complaint about the treatment of men like Aswini Kumar Dutt and Krishna Kumar Mitra, two of the deportees, the *Bharat Mitra* [Calcutta] of 21st August can hardly expect the Government to pay any attention to the complaint published in the *Hindustan* of Lahore regarding the sufferings of Pulin Behari Das, another deportee confined in the Montgomery Jail. It is said that the latter is not allowed to sleep in the open at night, although Montgomery is the hottest place in India.

Pulin Behari Das in the Montgomery Jail.

MARWARI,  
Aug. 20th, 1909.

25. The *Marwari* [Calcutta] of the 20th August refers to the above, and says that Government should publish the real facts.

*Ibid.*

BASUMATI,  
Aug. 21st, 1909.

26. The *Basumati* [Calcutta] of the 21st August says:—

Mr. Macpherson's report on the Midnapur Enquiry.

The Midnapur correspondent of the *Amrita Bazar Patrika* reports that two officers of the Midnapur Police have been deputed to help Mr. Macpherson in drawing up a report on the Midnapur Enquiry. We cannot bring ourselves to believe in this rumour, and we should think it highly improbable that an able and experienced official like Mr. Macpherson should seek the co-operation of the police, into whose acts his enquiry was conducted. But, then, one must admit that in the present situation in Bengal, even the most improbable things become probable. But still we cannot place any faith in the rumour.

BHARAT MITRA,  
Aug. 21st, 1909.

27. What was the use, asks the *Bharat Mitra* [Calcutta] of the 21st August, of appointing Mr. Macpherson to enquire into the conduct of the Police in the Midnapur Bomb Conspiracy case when, as it learns, two Police officers have been deputed to assist him in drawing up his report? One is reluctant to believe in the truth of the deputation.

Mr. Macpherson's Midnapur Enquiry.



Mr. Macpherson's Midnapore Enquiry.

28. The marginally noted paper also asks if the above is a fact.

MARWARI,  
Aug. 20th, 1909.

29. The *Hitavadi* [Calcutta] of the 20th August, in referring to the New Scheme for appointing native officers in the Army as extra Assistant Cantonment Magistrates, writes: This small measure of favour towards Indians is no doubt a matter of rejoicing, but the circumspection with which Government is proceeding in the matter is really ridiculous.

HITAVADI,  
Aug. 20th, 1909.

30. Referring to Sir Edward Baker's visit to Murshidabad, the *Murshidabad Hitaishi* [Murshidabad] of the 16th August says:—The poor people of the district give His Honour a welcome through the medium of this paper. They request the Lieutenant-Governor to accept their present which, though not in gold or silver, is absolutely unswerving loyalty. They do not know what it means to be disloyal. They have even put aside the *swadeshi* which is of such vital importance to the people, simply with the object of earning the good wishes of their rulers. Their prayer to the Lieutenant-Governor is that he may be pleased to save them from the ravages of malaria, all their efforts to check the same having proved fruitless. The next prayer is about the removal of the scarcity of water. The Bhagirathi, which is so full now, will become, a few days hence, a muddy pool and a hot-bed of disease. So the people pray to His Honour that he would please to take steps for improving the condition of the Bhagirathi so that the people may get good drinking water and die praying for the stability of the British rule.

MURSHIDABAD,  
HITAISHI,  
Aug. 14th, 1909.

31. The *Daily Hitavadi* [Calcutta] of the 20th August, in referring to Sir Edward Baker's recent tour, asks whether this journey has enabled His Honour to gauge the depth of the poverty of the people he rules over. Along both sides of the Bhagirathi, all the way from Azimganj to Calcutta, the villages are permanently in the grip of malaria. Sir Edward Baker will have done a great thing if he can have the drainage of these villages improved—a thing which the people have been expecting every time that one Lieutenant-Governor after another, beginning from Halliday, has floated down the Bhagirathi.

DAILY HITAVADI,  
Aug. 20th, 1909.

32. The *Daily Hitavadi* [Calcutta] of the 24th August writes:—  
Year after year, the House of Commons rings with the cheerful strains of India's growing prosperity sung by the Indian Secretary of State or his Under-Secretary, when an announcement is triumphantly made at that assembly of the surplus at the close of the year, and the English public hug themselves heartily over this picture of India's happiness and prosperity presented by the officials responsible for India's destinies. But they would have bowed down their heads in shame, if the highest Indian official on the same occasion told Parliament of the annual toll exacted by death from India, of the number of men who die in agonies of disease, of poverty and of famine, of the way in which this golden land is being converted into a wilderness, of the heaps of human bones strewn on India's verdant fields bearing witness to the glory of the British *raj*.

DAILY HITAVADI,  
Aug. 24th, 1909.

For what are the facts regarding India's death-rate? In spite of all the official talk of good government, and of the sympathy of the rulers and the ruled, 45 lakhs of people in the country died in the single year 1908 of malaria (including in the list deaths from dysentery etc., which followed prolonged attacks of malaria), and this is a lamentable state of things unparalleled in the civilised world. Indeed, the mind and the body are paralysed to think of the havoc malaria is working in the land.

Of course it is a matter of temporary and partial consolation for us that a conference is about to meet at Simla to devise measures for the future prevention of this terrible destruction of human life. The idea is commendable and the purposes of Government beyond praise. But very many people apprehend that the results of the conference will be like the mountain in labour bringing forth a mouse. Expensive conferences of medical men have been held in numbers enough in the past to deliberate on this subject, but the net result of them all have been to leave malaria extending its havoc



over a wider area in a more virulent form. No real preventive work has so far been done—the conferences have merely propounded theories—leaving the people in the situation they were.

Indeed, there have been enough of theories. What is wanted now are practical measures. As the *Statesman* has rightly pointed out, preventive measures must vary with the varying circumstances of each district, and it is therefore no good getting a few non-official representatives from each province to meet together at Simla. Instead of an Imperial Conference at Simla, Provincial conferences of representatives from each district, with Imperial experts from Simla presiding over them, would be more useful.

Not only this. The Drainage Committee has insisted rightly that popular co-operation is absolutely necessary to the work of malaria prevention. Under existing conditions, there is no organisation in the villages to look after local drainage. What is wanted now is therefore that Government should summon the leading citizens of each local area and seek their co-operation in any preventive work it may undertake—indeed it may with the greatest advantage enlist the help of volunteers. Improvement of the drainage, on scientific lines, coupled with popular co-operation, has stamped out malaria in other lands, and will stamp it out in India as well. No conference is needed to afford new guidance on this subject.

DAILY HITAVADI,  
Aug. 20th, 1909.

33. The *Daily Hitavadi* [Calcutta] of the 20th August thanks Sir John Hewett in the warmest possible terms for the measures His Honour has recently outlined for adoption for the stamping out of the fresh outburst of plague in certain districts in his province, measures which the paper characterises as really worthy of the highest manhood.

Sir John Hewett praised.

NAYAK,  
Aug. 21st, 1909.

34. The *Nayak* [Calcutta] of the 21st August says that at a zemindars' meeting at Dacca it has been decided that the Hindu Mohants and the Muhammadan Maulvi will have the right of electing representatives to the Reformed Councils but not the Hindu Mohants. The paper fails to understand why such a difference has been made. It is calculated to excite race-feeling.

DAILY HITAVADI,  
Aug. 22nd, 1909.

35. The *Daily Hitavadi* [Calcutta] of the 22nd August is not satisfied with the conditions on which the widow of the Public Prosecutor of Alipore has been granted three revenue-free villages by Government. These conditions imply that the great grandson of Ashu Babu will have to pay full revenue on this inheritance of his. Such were not the terms on which *lakhrāj* grants were made in the days of the Moguls.

A *jagir* for the widow of the late Babu Ashu Biswas.

DAILY HITAVADI,  
Aug. 24th, 1909.

36. The *Daily Hitavadi* [Calcutta] of the 24th August while gratified at the grant of a *jagir* to the widow of the late Babu Ashutosh Biswas, reminds Government that there are many other men who have lost their life in the public service and who having been the sole earning member of their families, have left their widows and children in abject penury. These latter have certainly a claim on the State for at least a bare livelihood.

A *jagir* for the widow of the late Public Prosecutor of Alipore.

DAILY HITAVADI,  
Aug. 23rd, 1909.

37. Referring to the release of the indigo rioters of Bettiah by order of Sir Edward Baker's Government the *Daily Hitavadi* [Calcutta] of the 23rd August writes:—

The release of the indigo rioters of Bettiah.

We have been very much pleased at the goodness and generous firmness displayed by His Honour. No other ruler could have shown so much strength of mind in vindicating the cause of the innocent. But we crave another indulgence from His Honour. Are not these poor wretches entitled to any compensation for the unmerited sufferings they have undergone? If the police and the European District Magistrate did not take these black natives for worms and animalcules rather than human beings, such incidents would never have happened. If innocent people had been persecuted and trampled under foot in this manner in any other country then all the monkeys belonging to the English ruling communities from Sir Andrew Fraser down to the Subdivisional Officers of Madhubani and Bettiah would have been arrested and punished? If it had been the case of a few men only it might



have been supposed that they were bad men; but when the people of a whole district, men who are illiterate and ignorant are exasperated, it is a sure indication that there must be something rotten within. Whatever other qualities *Chhota Lat* Fraser might have, the stubbornness born of foolishness was predominant in him. Now that Sir Edward Baker has done justice to the aggrieved, is it too much to expect that some compensation will be given to them?

### III—LEGISLATION.

38. The *Bangabandhu* [Calcutta] of the 17th August writes:—

BANGABANDHU,  
Aug. 17th, 1909.

The proposed Police Legislation. The Select Committee which sat upon the Police Bill may be said to have improved upon the draft Bill. The new clause introduced into the Bill, which is much like clause 10 of the Bombay Police Act, must be said to be a move in the right direction. Under this clause Police officers will not be allowed to search any house or imprison any person unnecessarily and indiscriminately, though we must say that the wording of the clause is not as clear as the one in the Bombay Act. The next amendment that has been made in the Bill is that the Commissioner of Police shall record in writing any information on the basis of which he may issue a warrant for the search of explosives; and that such a warrant must be executed by an officer not below the rank of Sub-Inspector. We doubt whether much good will be done by this amendment. Then the definition given to "places of public entertainment" is quite vague. And lastly the clause which empowers Police officers to enter into anybody's house at dead of night and harass the occupants by searching the house, still remains unaltered. On the whole, the amendments that have been made in the Bill, cannot be said to serve any useful purpose.

39. The *Bharat Bandhu* [Calcutta] of the 18th August reproduces the

BHARAT BANDHU,  
Aug. 18th, 1909.

The Calcutta Police Bill. arguments of the *Hindi Bangavasi* of the 16th August (published in last week's report, pages 1150—1151) against the Calcutta Police Bill pending in the Bengal Legislative Council.

40. In connexion with the proposed Police legislation, the *Hitavadi*

HITAVADI,  
Aug. 20th, 1909.

The proposed Police Legislation. [Calcutta] of the 20th August writes:—  
To arm the police with excessive powers on the suggested lines would be to go against the self-evident principles which regulate the relation between the rulers and the ruled, for is it not a fact that the contemplated legislation in every line of it betrays in a manner an absolute distrust of the people on the part of the rulers? Were it not for this distrust why should Government propose to arm petty Police officers with the powers of Emperors and to cripple materially the powers of the people?

It has been suggested that this Bill should not be passed in a hurry. But we learn from a reliable source that the Hon'ble Mr. Halliday wants to have this Bill passed into law before the next 16th of October celebration. As the consideration of the Bill will be taken up in Council on the 25th instant next, it is very likely that Mr. Halliday's wish will be realised. If the truth is to be told, this legislation is intended to hamper the *swadeshi* and boycott movements. Many people suggest that the public should henceforth take to a course of circumventing the new law as far as they can.

41. The *Basumati* [Calcutta] of the 21st August writes:—

BASUMATI,  
Aug. 21st, 1909.

The Calcutta and Suburban Police (Amendment) Bill. Nobody had ever dreamt that a repressive measure like the proposed Police Bill could be passed during the administration of Sir Edward Baker, the popular Lieutenant-Governor of Bengal. We fail to see the necessity of enacting a law like this, which will cause any amount of heart-turning and inconvenience to the people, and which, while it will make it impossible for inoffensive and peace-loving people to live in Calcutta, will never be able to punish the wicked. The Government is indeed rushing the measure through the Council, and has not shown much anxiety to consult the public. It has not been proved beyond all doubt that the absence of such a law has been doing any great harm to the Government; nor does it seem at all clear to anybody



how the duties of the Calcutta Police can suddenly have grown so complex as to necessitate the passing of such a highly repressive measure in such hurry. The Bill was introduced into the Bengal Legislative Council on the 12th July, and published in the *Calcutta Gazette* the next day. On the very day that the Bill made its first appearance in the Council, it was placed in the hands of a Select Committee. Two days after the Select Committee had held their deliberations over it, it suddenly struck the authorities that the public ought to have been consulted in the matter. So the Bill, which had in the meantime been partly amended, was sent to seven public bodies in Calcutta on the 19th July, with the request that they were to forward to the Government their opinions on it within ten days. This sort of hurry, though necessary in military operations, is no doubt quite unbecoming in civil authorities, who are desirous of passing a measure for the public good. It is simply ridiculous to ask anybody to express an opinion on the Bill within so short a time as ten days. The members of all the seven Associations to which the Bill was sent for opinion, are business men who cannot spare more than a very short time every day to things which do not concern their ordinary vocations. And it is quite impossible for them, with the short time given them, to form an opinion on an important measure like the Calcutta Police Bill, which is so vitally connected with diverse interests in the City. One Association sent in its suggestions on the Bill on the very last day—a fact which clearly shows the hurry in which the matter was dealt with.

Then, again, we hear that the High Court has not been asked to express an opinion on the Bill, nor has the Advocate-General been consulted in the matter. It is only the advice of the Head of the City Police that is moving the Government in the matter. In other words, the very police whom the Bill is to vest with greater powers are in this case the only party consulted in the matter. Mr. Halliday may be an intelligent, impartial and justice-loving gentleman, but the public will not all the same be persuaded to believe that his opinions are as weighty as those of the Advocate-General.

Just four days after the receipt of the opinions of the seven public bodies to which the Bill had been sent, the Select Committee held its last sitting, and so great had become the complexity of the duties of the Calcutta Police, that the report of the Select Committee had to be made out in a single day. Two days later this report and the draft Bill were sent to the non-official members of the Council, who were asked to sign the report and return it before sunset the next day. The authorities seem to have forgotten that the non-official members might not approve of some of the clauses of the Bill, or perhaps in their hurry they did not think it at all necessary to give the non-official members sufficient time to deliberate over the Bill and to express their opinions on it. It was only two independent-minded non-official members, who really represent the people, that were admitted into the Select Committee. Both of them complain of the short time they had at their disposal, which did not enable them to say all that they meant to say on the Bill. The reader will judge for himself how the opinions of the non-official members have been taken.

The Bill will probably be passed on the 25th of August. The Select Committee have suggested an amendment in section VI of the Bill regarding vexatious searches by the police; but considering that under section XXIII of the Bill one must have to prove that such a search has not been conducted in good faith before one can expect to be awarded any damages, this amendment is practically fruitless. For it will always be difficult to prove malice in all such searches, however vexatious they may be. A learned judge once said: "It is only petty errors which deserve to be forgiven and passed over, that may be taken to have been committed in good faith; but this cannot be said of errors which cannot be forgiven or supported." In this country, however, the expression *bona fide* is quite vague and has a wide significance, and unless open malice can be very clearly proved every act is taken to be done in good faith. Under the new Bill anybody who charges the police with malice must state that the police were moved by any evil intention. But can motive be proved unless by acts? Suppose, a Police officer named Jatiram asks Rahmatulla for a bribe, which the latter pays in part. But after his object is gained Rahmatulla refuses, does not supplement the bribe with what is known as *bakshish*. The policeman one day finds that Rahmatulla speaks something to one Bipin



Babu, who hurriedly enters Govinda Babu's house. Jatiram thinks that it is Govinda Babu who has stood in the way of his getting the gratification he asked from Rahmatulla, and so he becomes mortally angry with Govinda Babu. A few days later the policeman searches Govinda Babu's house and harasses him in various ways on the plea that he (Govinda Babu) has got a bomb in his house. Govinda Babu knows nothing about the imaginary grudge the policeman has against him, and so he cannot prove any malice on the part of the police. Suppose, again, that a police spy has a grudge against a person. He can easily get a police officer to prosecute the man. In this case the spy remains behind the scenes, and the police officer avails himself of the powers he is vested with in harassing an innocent man. The latter, however, is powerless to do anything because he cannot in this case prove any malice on the part of the policeman. Hence no one will possibly think of bringing any charge of malice against the police.

The public have much to say on the Bill but the authorities are in too much of a hurry to listen to anybody. Such a law does not exist in London, Paris, Hamburg or Rome. And surely Calcutta is not more populous than those cities, and the duties of the Calcutta Police cannot, therefore, be more complex than those of the police of those places. Or, is it because the police of Calcutta are more worthless than the police of those cities, that they have to be vested with new powers? All the same we cannot admire the intelligence of those who are anxious to grant them these powers.

42. The *Daily Hitavadi* [Calcutta] of the 24th August writes: No matter how much you may try, the officials will not be diverted from their purpose. Government will not on any account allow the object to attain which the proposed Police legislation has been framed, to be frustrated. The new legislation will augment the powers of the police and make them undisputed masters of both private and public lives. It will make all our political agitations, our boycott and *swadeshi* movements dependent on the will of the police. Calcutta citizens may make the welkin ring with their wails, but Government will not be remiss on that account in discharging what, it conceives, is a real duty. This attitude of unswerving fidelity, if it may be so described, to its ideals has been noticeable in all measures of legislation beginning with the Bengal Tenancy Act, 1885.

DAILY HITAVADI,  
Aug. 24th, 1909.

43. The *Basumati* [Calcutta] of the 21st August publishes a cartoon in which John Bull is represented as placing the load of the Indian Factories Bill upon the "infant textile industry of India," which is already bending under the weight of "strong competition" and "excise duty." The letter-press describes the "infant textile industry of India" as saying, "the burdens I am already carrying are almost killing me, why do you want to increase the load?"

BASUMATI,  
Aug. 21st, 1909.

John Bull—Since you are carrying two burdens, you may as well carry this; it is not much heavier than what you already have on your shoulder.

Infant textile industry.—Then I am done for.

#### IV.—NATIVE STATES.

44. In noticing a statement in the Maratha journal *Kesari* that the Gwalior Darbar has prohibited the circulation in that State of certain journals, including the *Bengalee* and the *Amritu Bazar Patrika*, the *Daily Hitavadi*, [Calcutta] of the 22nd August points out that the British Government has not yet interfered with the circulation of these papers in British territory, and indeed permits the free exposing for sale of pictures of Khudiram, Satyendra, Kanai Lal, etc. Under the circumstances this sudden outburst of loyalty on the part of the Darbar is inexplicable and suspicious. Anyhow if it succeeds in pleasing the Government of India, this will not have been in vain.

DAILY HIT VADI,  
Aug. 22nd, 1909.

45. The *Nayak* [Calcutta] of the 24th August takes exception to the reported proscription of certain newspapers by the Gwalior State, and says that perhaps the Chief of Gwalior is afraid lest his subjects should

NAYAK,  
Aug. 24th, 1909.



lose their love for white men. So far as the papers are concerned, continues the *Nayak*, they do not care a straw whether they are read by a few men in Gwalior or not. May the grace of the white gods bring to the black Chief of Gwalior his wished for object.

DAILY HITAVADI,  
Aug. 24th, 1909.

46. The *Daily Hitavadi* [Calcutta] of the 24th August has a sarcastic paragraph, remarking that if sedition is held by Government to be an infectious disease, the horror of sedition is equally an infectious disease.

For as soon as seditious manifestations took place in British territories, the French Chandernagore Administration took the alarm and adopted certain repressive measures, more recently the Gwalior Darbar has caught the infection and mistaking a rope for a snake (to use a Bengali proverb), has proscribed certain papers like the *Bengalee* and the *Amrita Bazar Patrika*, which the British Government really permits to be circulated in its own dominions, knowing them for what they really are.

#### VI.—MISCELLANEOUS.

DAILY HITAVADI.  
Aug. 20th, 1909.

47 The *Daily Hitavadi* [Calcutta] of the 20th August has the following:—

"Why is it thus."

"Why is it thus."

Dhingra has been hanged on the gallows—the curtain has dropped on the drama of his haughty and ill-regulated life. What was to be has been. We shall ask the English-ruling community now, why do such things happen? Why has the mind and spirit of a number of present-day youths gone wrong like this? Dhingra had learned English, had donned the garb of the Englishman, had staked his life, so to speak, on a wholesale imitation of all the ways and modes of English civilisation; he used to live in England and had come largely to acquire the tastes and the disposition of the English people. Why should this Dhingra murder Curzon-Wyllie? The men who were accused of complicity in the assassinations in India were all anglicised: some of them were (indeed) anglicised young men with high University degrees. None among them was trained on Hindu lines. All of them studied in schools and colleges, appealed at every word of their conversation to Mill, Bentham, Bacon, Milton, parted the hair on their heads in the middle, and walked about with shoes, socks, shirts, and silk scarfs on. The community did not look after them—it does not and probably will not look after anybody—their parents and guardians were wholly without anxiety and doubt in regard to them simply because they were giving them a bread-and-butter education. Naturally therefore, one has to say that if fault there be, it lies with the English system of education, the English ruling body. Long ago, the writer of the article wrote in another paper that, as the churning of the ocean at last yielded up deadly poison, and as, in order to preserve creation, Mahadeva himself drank up that poison, passing it into his throat and thereby triumphing over death came to bear the name of the blue-necked one, so the English, coming into this country, at last have brought up only deadly poison through churning the ocean of Indian society with the churning-rod of the luxury of European civilisation. If society is to be preserved, if the greatness characteristic of the foremost of men is to be upheld, it behoves those Englishmen themselves to drink up this poison. If Englishmen could keep this poison in their throats, they also would triumph over death and be blue-necked ones. But it seems that Englishmen are lacking in that (amount of) manliness, that is why, for sins incurred by their own deeds, they are oppressing the race of Indians they rule over. The men who, having learned English, having come to be intoxicated with (the spirit of) English civilisation, have parted with mildness and the limitless patience of the Hindu, who renouncing the religion of the Hindu in which the doctrine of *karma* plays the most prominent part, have come to be without *karma* and without self-restraint, it is, they, who may be likened to the poisonous results of the churning of Indian society by the English. If the English ruling community could keep these tied to its own neck, so much trouble would not come at all, society would not be terrified by the great sin of murder. If the English had succeeded in keeping the English educated civilised community



(in India) attached to themselves (lit., to their own limbs) probably they also would have like Mahadeva reigned on the Indian throne like men who have triumphed over death.\* But that is not to be, and hence it is the English

\* The God Mahadeva (Siva) is Mrityunyaya or the conqueror of death.

† Fitness involved in the performance of particular duties by particular people.

themselves who are now being sorely tormented by the poison they have themselves vomited forth. The Gita! the Gita! the Gita! it is the Gita, the essence of all the *Upanishads*, which has come to be now a mine of sedition, as it were. At the sight of the Gita, the police shiver, and the Englishman's heart quakes. The Gita seems to have come now to be a (sort of) uterine brother of the bomb. Do you know why it has come to be thus? It is the fact of men who are not Hindus, who deny the principle of *adhikār*†, who do not understand the fitness of a study of the sacred books being accompanied with the observance of vows favourable to the purpose, having come to be the expounders of the Gita, which has brought about this serious mischief. I shall practise the profession of a *vakil* or attorney, shall wander about the whole day thirsting for wealth, shall minister to a slender-bodied wife at home, and shall support a regiment of children, and shall at the same time be an expounder of the Gita. Can this ever be? It is because such incompatible dispositions cannot exist in harmony that so much trouble has ensued, so that) even the Gita has come to be looked on as the uterine brother, as it were, of the bomb of the murderer. You Englishmen, where the upholding of your own race and society is concerned,

\* Fitness.

ed, you fully recognise the principle of *adhikar*\*, but when it comes to ruining our folk, to levelling our community to the dust, to ruining us, temporally as well as eternally, you encourage us to tread the path of license. This carbuncle has manifested itself on the Hindu social body in order to make you atone for this heinous sin. The smarting under that poison has made you also half mad.

Do you know what the fact is? There is not a tittle of consistency between your system of education and administration. Your literature affords to students a taste for liberty and individuality,—and going to your country and coming in contact with your men and women, young men come to be partial to liberty. And yet, in your system of government, there is no room for popular liberty, it binds the people in tight bonds of legislation, comparable

\* Snaky coil, a weapon known in ancient times in warfare.

to the *Nagapasa*\*, they have always to remain cribbed at the frowns of your ruling community. You teach them to be lions, but, thanks to your (system of) rule, they cannot live happily even as mice. You teach them to be Babus fond of luxury, but they cannot earn a handful of rice morning or evening. Dying and the bomb owe their origin to this incongruity. And it is as the result of this incongruity that you also, as though stung by wasps, have come to see stars (so to say). Yours is the sin, but because you are our rulers, both the rulers and the ruled have had to atone for it.

We shall now speak out as to why things are thus. It is because you Englishmen, seated though you are on the throne of India, cannot walk straight. If you wish to be rulers revelling in arbitrariness like Akbar or the Alamgir; be so outright, so that we should know how to behave with you in order to pass untroubled days. If (on the other hand) you want to introduce into this country the system of government of your own country, of which popular liberty is the predominant feature, do that, and do not keep us with our hands, feet and mouths tied. Do you know the real fact? It is this that it will not do for you any more to play the ruler and the merchant at the same time in this country. Either you must remain here strictly as our rulers,—it will not do to play the trader, to trample down the arts and industries of the people or following the advice of Sir Lewis Tupper, you will have to entrust the duty of governing the country wholly to us, and then under the protection of our rule, you shall have to be the leading merchants of this country.

The vices of your education and conduct have poisoned even the blood of our social body, and this poison has manifested itself in the succession of the events of the past four years. It will not do now simply to open the boil, a cure will not be effected simply if the pus and the blood are handled,—remove



DAILY HITAVADI,  
Aug. 21st, 1909.

the poison in the blood, purify the social body, and only then will good befall you, and we too shall be enabled to pass our days in happiness.

48. The *Daily Hitavadi* [Calcutta] of the 21st August writes:—

The Feudatory and Tributary Princes of Sedition and the Feudatory Jaipur, Gwalior and Dewas are holding Darbars and crying down sedition. The Maharaja Sindhia of Gwalior is punishing his subjects on the barest suspicion of their having been guilty of sedition; and Anglo-Indian papers like the *Englishman*, taking their cue from the utterance of these Princes, are occasionally venting their spleen on us.

Truth to tell, we are yet in the dark about the real significance of the word "sedition." If sedition means hatred of the ruler, we are bound to say that no Indian can be guilty of this offence of hating his ruler. No Indian has ever used or will ever use disrespectful language towards His Majesty the Emperor Edward VII. Rather the Indians used to adore the late Queen Victoria. There are many who worship her memory even now, and that reverence and adoration is of a nature such as it is beyond the power of Englishmen to conceive. The Indians know how to revere and adore the King, the Royal family and the Royal household; they have always known how to honour them; and they will always honour them in the same way. So if sedition means hatred of the ruler, no Indian can be guilty of it.

If the English people are held to be the sovereign nation, as being of the same race as the sovereign, and if sedition is held to mean hatred towards the ruling race, even then not every English educated Indian can be held to be seditious. The sense of respect is best shown by the desire to imitate. I love you—implies that I want to be like you; that I should consider the highest purpose of my existence as man fulfilled when I come to be animated by your spirit, captivated by your virtues, ideas, language and beauty; it is these which constitute love. And there is not a tittle of doubt that the English educated Indian community love the ruling race of Englishmen whole-heartedly. Indeed we love the English people so much, that we have made the English language our own, that we go in ecstasies if we even pronounce English as Englishmen themselves pronounce it. Very many of us have adopted English costume, and if we can afford the wherewithal, 99 per cent. of us are willing and ready to don the garb of *Sahibs* outright. Giving up the pudding and the cake prepared at home by our own ladies, we feel pleasure in feasting on English dishes prepared by Chanda of the sweeper caste, or by cook Piru of unknown parentage. As the poet Dwijendra Lal has sung:—

The difficulty in the way of us becoming *Sahibs* is that our skins do not become white, but there is no want of effort on our part to surmount that difficulty, for we daily use heaps of Vinolia soap. We want to get even the jet-black amongst us made white like the Englishman, and very many of us are seriously unhappy all our lives because we do not become quite snow-white. Not only this—we dress as *Sahibs* ourselves, make our wives dress like *Bibies* (European ladies), make *missibabas* of our daughters, and consider that our forefathers are saved from Purgatory if we can make *baba logues*, the offspring of genuine *Sahibs*, of our own sons. The poet has sung that we also make our grandmothers put on jackets and chemises. Again in trying to give the names we get from our fathers and grandfathers an English shape, we reduce them to most unsavoury forms. Verily do we consider ourselves emancipated beings, if we come to resemble the English and to be associated with them. Can they who are filled with such strong desire to imitate the ruling race possibly hate them? Even Dhingra, such as he was, dressed like an Englishman; even Bipin Chandra in England imitates the English; even Srijut Aravinda Ghosh, such as he is, speaks English more easily than Bengali, and writes better English prose than very many highly educated Englishmen themselves. A good many of us are greatly partial to the English language, English usages and English food and drink. So on this account also we cannot be guilty of sedition.

It may be urged that we oppose the Anglo-Indian ruling community; that we are strong opponents of their acts and measures. But does such opposition constitute sedition? All the members of the English ruling body here, from the Viceroy down to the Assistant Superintendent of Police, are



mere paid servants. We do not know whose servant who is, but we see that everybody is everybody else's servant. If it constitutes sedition to make a number of harsh remarks against a pack of paid, avaricious, selfish servants,

\* Ex-Ministers of the Nawab of Bengal who renounced the worldly life and became the followers of Chaitanya.

then it would be hard indeed for us to support existence. Since the days of Rupa and Sanatan,\* we have heard of a servant being compared to the dogs, that is to say that servants have to put up with the jeers of anybody and everybody, just as a dog has to put up with kicks from all and sundry. Anyway, if abusing servants lands us in the meshes of sedition, we all of us must unhesitatingly plead guilty.

A good many of us are in the position of being slaves of slaves, that is to say servants of English servants. These slaves of slaves, in the privacy of their homes, or in the leisurely enjoyment of a smoke while travelling along the village road, are certain to abuse the superior slaves. This is human nature. I am a *Kerani* Babu myself; and if I see that my *Burra Sahib* is also a servant like myself, and that even the Viceroy himself is a servant subordinate like myself to another, and if that superior European slave behaves like a brute towards me, who is a slave of slaves, he must make up his mind to put up with abuse from me, be he a *Burra Lat* or a *Chota Lat*. This sort of sedition is sure to prevail in India as long as the country continues to be governed by a body of paid servants, blinded by selfishness, to be in the grip of a hierarchy of public servants, commencing with the Secretary of State and ending with the Assistant Superintendent of Police.

The Maharajas of Gwalior, Jaipur, etc., though subject to British suzerainty, though mere marionettes in the hands of the English, are nevertheless genuine rulers in their own territories. Their subjects render them adoration, recognising them to be divinities in human shape. That is why they are startled at the bare mention of sedition. But they never pause to think that it is impossible for a British Indian subject to hate his ruler. For we are all of us always full of regard and reverence for the Emperor, and we are always extremely partial to and desirous of imitating the English race. If however it is sedition not to *kowtow* to the monkey at the Englishman's stables as to an Emperor, then we are certainly guilty. No Anglicised Indian does, or ever can wish, for the destruction of English rule, for the Anglicised Indian race of Babus is "the child of the English conquest," as Professor Goldwin Smith long ago said: Be it Rashbihari Ghosh or Aravinda Ghosh, be it Sir Pherozshah Mehta and Mr. Tilak, they may all be said to be the fruits of the tree of English rule. The present writer himself, with his journal shabby in its external equipments, but lofty in regard to the character of topics it discusses—is also the outcome of English education and English rule. And if English rule, which may be likened to the fabled tree which yielded fruits in the shape of satisfaction of all desires, be now uprooted, we ourselves amongst others shall be rolling in the dust. Indeed, even the bombthrower and the assassin does not want the total destruction of the English.

The fact is all these are of no significance. What we English educated Indians want is to be placed in positions similar to those enjoyed by the English-ruling community here, according to our respective competence. We want that, as you are servants as well as we are, you and we should have the same rights in ruling the country. No matter who may be the Emperor, India may be looked on as a zamindari which is in many respects like a piece of *devottar* property for us. The English people, and particularly the English officials, may be held to be the *sebaitis* of the estate—but, along with them, we also have a right to act in that capacity, and we are not prepared any longer to eat things which are put into our mouths by the English officials, so to speak. Our present efforts are calculated to injure English officials and English retail traders. And men given to petty thieving are known to shrink from the prospect of the barest loss. And English Civilians in India are nothing better than servants, so they are startled at the possibility of even some small loss. And a number of boys amongst us, filled with the European brutal spirit, have let off a few crackers, and by that means killed and wounded two or three English men and women. The whole world is being turned upside down for this petty thing and the feudatory princes of India, puppets on the political



stage, are singing the tune called for by English Civilians, the leaders of the chorus. With the poet Nara Chandra, one feels inclined to say:—

Every thing happens according to thy wishes,  
O thou, who art white and art all powerful,

Thou dost thy work while the black men claim to have done it.

You make the ignorant man appear learned, you cause the umbrella to be held (a sign of royal dignity) over the head of the monkey, you confer *sanads* (or titles) on sinners, and you lead the honest man to downward courses.

NAYAK,  
Aug. 21st, 1900.

49. The *Nayak* [Calcutta] of the 21st August says that the signs of new life visible in this country are construed to mean unrest in some quarters. Different suggestions

are coming from different sources as to the cause of this unrest. Sir Roper Lethbridge says that it is due to want of fiscal reform in India. The Master of Elibank attributes it to defective education. But the paper thinks that none has yet hit the real cause, though it admits that the opinion of the Under-Secretary of State for India is to a certain extent true.

Both Hindus and Muhammadans, ignoring the teachings and precepts of their ancestors, began to take to western ideas. After the injudicious indulgence in this habit for a century, the people have suddenly begun to realise that western ideas and education cannot at all be advantageous to them. Foreign education has made them exceedingly fond of luxury, and luxury has brought poverty, and the poverty, in turn, has brought discontent in their midst. If this poverty is removed by the Government, discontent will subside. But it is not possible to explain in one day how the poverty can be removed. The paper will return to the subject in future.

BIR BHARAT,  
Aug. 22nd, 1900.

50. The *Bir Bharat* [Calcutta] of the 22nd August writes:—

The English and the Indians. Our contemporary of the *Indian Daily News* has let the cat out of the bag, for it has candidly answered the questions why the English came to India and are still in occupation of it. Did they come to India simply to show the way to progress to the misguided Indians? Are they ruling the country for the good of its people. Do they not care for their own benefit?

Lord Macaulay declared that the English had taken up the government of India for the good of its people. The Indians too believed him, seeing how the Englishmen acted in those days. But when they established themselves firmly their real form came to be seen. Of-course we do not say that all Englishmen are of the same pattern. We find honourable exceptions in men like Lord Ripon and Sir Cotton. No Englishman up to this has frankly told why Englishmen came to India or are ruling over it. According to Lovett Fraser there is only one cause of dispute and that is the purpose for which Englishmen came to India. There are two parties to this question. One asserts that the Englishmen came to India for the good of its people, in fact to bring them out into light from darkness. The other party says that the Englishmen came for their own benefit, for the improvement of their trade and for making poor England rich. The difference between the two sets of opinion is as between heaven and earth. Our officials belong to one or the other party and we enjoy and suffer according to the party which is in power.

"We came to India by our good luck. In the 18th Century we were inspired by a love of war and fame. This was followed by a desire to acquire wealth. Piracy, notoriety and a desire for plunder attracted us to India."

"In the beginning the English won the heart of the Indians by their educational policy with the result that the Indians became admirers of every thing English and managed to forget their own arts and industries and became as it were, the slaves of Englishmen. The Indians were dazzled with the brightness of the white skin and fell head-long before it. From the day the reins of government were taken over by the Crown from the East India Company, we, says the *Indian Daily News*, came to realize that India was a field for our trade. This view was confirmed when Excise duty was levied on cloth of Indian manufacture, simply to pave the way for the Lancashire cotton manufacture. It is said that a good deal of English capital is held by this country, necessitating the maintenance of a large army. Whatever may be



the form of government, its stability depends on the length of its purse. Whether we openly declare it or not, we shall not leave India till we have been turned out of it, but shall continue to rule according to past traditions and keep peace in the country. The Western nations cannot possibly say that this pledge of theirs is based on religion.

Bravo for our contemporary! He has told the truth in a plain manner. We are not in favour of sweet words and hollow sympathy. The Indians have had recourse to the boycott movement simply to counteract the purpose of the Englishmen and this again is the reason why the latter are so much angry with us; and this is the cause of the police trying to prove true what is not so. Perhaps no doubt is now left in the mind of any one that the Englishmen are here only to find food for their nation. Their treatment of us has opened our eyes. We now understand why the English govern India and why we, being ruled over by them, are falling victims to famine, plague, etc.

NAYAK,  
Aug. 24th, 1909.

51. The *Nayak* [Calcutta] of the 24th August thinks that the cause of the present estrangement between the rulers and the people in India are the thoughtless acts of officials of lower grades, the oppression committed on the people by the notoriously corrupt police of this country, and the vituperative utterances of the Anglo-Indian Press. Indians have never had any respect for the police, for they (the police) have always been oppressive. But so long the fear of higher authorities used to act as a wholesome check on their conduct. Since the advent of the *swadeshi* agitation, this restraint has been removed, and the police are to-day, as it were, a spoilt child of the Government. Whatever wrong the police might commit is now overlooked and in fact they seem to defy the whole world. Lastly the utterances of Anglo-Indian newspapers, such as the *Englishman* and the *Statesman* which are never tired of slandering Indians, are getting to be too much for the people's forbearance; and while the Sircar never fails to punish any Indian newspaper if it happens to say anything against the English, these Anglo-Indian newspapers are never called to account for abusing the people of India. In these circumstances the paper thinks that it is idle to expect the people to co-operate with the Government.

52. The *Daily Hitavadi* [Calcutta] of the 24th August has the following:—

DAILY HITAVADI,  
Aug. 24th, 1909.

Reflections on the field of Plassey. Sir Edward, Baker, our Lieutenant Governor, paid a visit the other day to Plassey, that extensive field of treachery, that terrible soil of deceit, that ground sacred to the meanness and crookedness of Bengal and the Bengalee, that cremation ground known as the battle-field. Standing on that piece of land, which even the Bhagirathi has not been able to wholly swallow up, which will not probably ever be submerged by an overflow of the seas, on that spot blasted with sin, what did the Lieutenant-Governor see with the eyes of memory? Did he not see there the Company's rule based on fraud and falsehood? If that basic deceit, treachery, falsehood, sham and fraud are now to be got rid of, justice and honesty, conciliation and self-restraint must now be resorted to. We have nothing to regret in having to suffer so much misery; by atoning for an endless heinous sin, we are making indestructible time pass. But you Englishmen, a race of manly beings as you are, why should your unconquerable manhood remain stained?

53. The *Daily Hitavadi* [Calcutta] of the 23rd August says that the London *Times* and Anglo-Indian newspapers run no risk by publishing Dhingra's speeches, Krishnavarma's letters, and the summary of books published in London containing Dhingra's writings in Jail. But when a *kala admi* publishes the speeches of Tilak or Arabinda, or Arabinda delivers a speech, all the sedition and unrest in the world suddenly make their appearance! If, again, native papers publish translations of Dhingra's utterances from English newspapers, their doom will be sealed. Can hypocrisy and deception go further?

DAILY HITAVADI,  
Aug. 23rd, 1909

54. Referring to an article, which recently appeared in the *Times*, and in which that paper is reported to have asked the Government of India to deprive the people of this

NAYAK,  
Aug. 25th, 1909.

"Look ahead."



country of the freedom of the press, the *Nayak* [Calcutta] of the 25th August writes:—

The *Times* is frightened at the prospect of an imaginary danger, and asks the Government of India to "look ahead." We, however, can see a real danger which already confronts the Government, and it is the strained feelings that have come into existence between the rulers of India and the people. In our yesterday's issue (*vide* paragraph 51 of this week's Report) we discussed the causes of the present estrangement between the Indians and their rulers, and it is those causes which prevent the people from co-operating with the Government much as they would like to do so. It is a pity that the rulers themselves are blind, or perhaps pretend to be blind, to this fact. They look upon the people with eyes of suspicion, and this is a circumstance which is not unlikely to cause immense mischief sooner or later. The ill-feelings and distrust which now exist between the rulers of India and the people, cannot possibly do good to either party.

Whenever we try to raise our heads now-a-days, our rulers say to us, "You do not seem to be what you were before. If you have any grievances, speak to us meekly, and we shall redress them if we think it proper to do so." But we say: "Do you ever think it proper to redress our grievances? Did you listen to our united wailing when we appealed to you against the ruin that you caused to us by the Partition of Bengal? When you deported Aswini Kumar and Krishna Kumar, who are the idols of our hearts, and who are quite innocent, we sorrowfully prayed to you to send them back to us. But did you grant that prayer? Your police and your detectives cause us endless annoyance and harassment. But do you listen to us when we appeal to you to call back these dogs of yours, whom you have set upon us? You are about to drive us away from Calcutta by passing a new Police law. We have been meekly protesting against it for the last one month. But have you ever been moved by our piteous appeal? You have stopped the holding of meetings by issuing the "Sunset Circular," you have closed the path of our education, your railways have blocked up the water-ways of our country, and consequently large numbers of men and women are dying of malaria, famine is carrying away numbers of our countrymen. Do you ever care to turn your attention to these things? While you can spend money like water over Home Charges and Military Charges, you cannot find enough money to spend on the education of a people nearly three-fourths of whom are illiterate. You never care to listen to us when we go and speak to you about all this. Why, then, do you tell us of speaking to you about our grievances? True we are a dependant people, but we are men all the same. How much longer is it possible for us to cry in the wilderness?

"Then about our competence, are you not ashamed to say that you have not got proofs of it even after all that we have done? If we were not competent, if we were not your right hand in everything, where would you have been? Ever since the day of the Battle of Plassey, we have been giving you numerous proofs of our competence, but you cannot see them, or perhaps pretend not to see them. Whether on the battle field, or in the work of your administration, or in the spreading of your commerce, or in all the misdeeds that you commit we remain at your side and render you the greatest possible help. If we had not done so, all your mightiness and glory would have rolled in the dust, and you would have had to clear out of this country. And yet you distrust us at every step. Our Rames Chandra can creditably discharge the duties of such a high post as that of the Prime Minister of Baroda, and yet you could not trust him with the headship of a Division. Our Sikhs, Gurkhas, Moghals and Pathans have, by the strength of their arms, helped you to become the conquerors of the world, but still you do not trust them even with a *dao*! Our boys rendered yeoman's service to pilgrims during the *Ardhodaya Yoga*; and it is those boys whom you persecute at every step! You do not see anything good in us of a set purpose, so how can we explain our competence to you?

"Englishman! you do not place the least amount of trust in us. You persecute us in newer and newer methods, regardless of all our appeals and lamentations. So, if you are now to follow the advice of the *Times* and deprive us of the freedom of the press, that will not do us much harm—it is rather yourselves who will be most injured thereby. We have borne with many



things, and we are bearing with many things still ; and we are sure to bear with anything that may come. But know it that all this distrust of the people and the oppression committed upon them by the police can never lead to anything good. We have not yet learnt to see you with the same eyes as you see us with, and we have still some faith in and some respect for you. That is why the prospect of the danger which may befall you leads us to give you the warning—Look ahead !

55. In reporting a speech delivered before a meeting of the Agraval Sabha on Wednesday last, the *Sanatan Dharm* [Calcutta], a new weekly, of the 17th August writes:—

SANATAN DHARM.  
Aug. 17th, 1909.

Politics in religion.

The President, Pundit Govind Narayan Misra, continuing observed that the business in which the Bania (Vaishya) caste is engaged to-day hardly deserves the name of trade. The Marwaris have scarcely any control over it. At present the loaves and fishes (lit., cream, clarified butter and butter) go to the European merchants, while the skimmed or adulterated milk, etc., comes to the lot of the Calcutta Indian traders. It is to be regretted that, although matters have come to such a pass, our Marwari merchants pride themselves as being foremost traders.

56. The *Kalyani* [Magura] of the 18th August publishes an article from one Tara Prasanna Ray of Cooch Behar, in

KALYANI.  
Aug. 18th, 1909.

Association for protecting Indian women.

which the writer says that, in view of the frequent outrages committed on Indian women, an association of strong-built young men should be formed in districts, and if possible in villages, to ensure protection to the helpless sex. Another object of this association will be to encourage women to discard their superstitions and become healthy in mind and body.

Very few persons are acquainted with the great many cases of outrages on women which occur in Mymensingh and Jamalpur. Almost every day it is reported in newspapers that *goondas* and *Feringhees* insult Indian women.

In these days, when the activity of young men is directed to the improvement of arts, trade and physical culture, it is not too much to ask them to come forward to consecrate their lives to this noble object of protecting women from humiliation.

It is expected that this proposal will receive sympathetic response from the public.

57. In an article under the heading *Kali-o-Kalki* (i.e., the Iron Age and the coming incarnation of Vishnu, known as Kalki) the *Karmayogin* [Uttarpara] of the 20th August

KARMAYOGIN.  
Aug. 20th, 1909.

The Indian youth.

has the following:—

You are Aryan youths ; your powers, heroism, strength and lustre should beat even the mid-day sun. Even the gods should come out at your door as supplicants for your favour. You are to-day incapable of protecting yourselves—self-forgetful, hunchbacked. Like a strong fire hidden inside a hollow (in a tree), the thought of worldly matters and the want of food are constantly burning away your body, which is like a tree. You are falling untimely into the jaws of death:

“What is life is death to him, and what is death is but rest to him.”

Is this the end that you are to meet with !!

Mother country, if this be the last act in life of your children, why did you bear them in your womb? You know how to split yourself into two, split yourself into two once again. Swallow up this luckless nation, and let all its sins cease.

“What other country is there in the world,

Which is as much reviled as you are ?”

This country, where the youths do not know how to protect themselves, and cannot defend themselves against the attacks of insignificant wild animals—is this the same (old) country, the land of India? For men who despise self-defence and think it a great sin to defend themselves, it is a sin both to be born and to die.

Man deprives man of his rights, man keeps man as a beast, through man's oppression man cannot become great. Man eats man. If all this be possible, then, shameless and boastful man, lift up your veil of civilisation.



Show to the world your own monster-like aspect, and openly satiate your thirst for blood with the blood flowing through the hearts of the weak. Do not try to hide your hypocritical nature under high-flown expressions such as "civilisation, progress, enlightenment, education, equality, fraternity, and love." You shall have to wait till the day when the eight thunderbolts are to unite.

Man will keep man humiliated by force, will not let his manliness be developed, and will ruin his prospects both in this world and in the next. If this be the proof of universal love, then O man of the world, may you disappear in the abyss of time. O Mother, who wash off the sins of the Kali era, and who are the embodiment of the national spirit, manifest your own aspect, and once show to your sons what their rights are, and what the path of man's training, initiation and salvation is!

BHARAT MITRA,  
Aug. 21st, 1909.

58. The *Bharat Mitra* [Calcutta] of the 21st August reports the following speech of Mr. Arabinda Ghosh said to have been delivered by him to the young men who met him in the *Sanjivani* Office on the 15th August last to congratulate him on his birth-day:—

"In my childhood before the full development of my faculties, I became conscious of a strong impulse in me. I did not realize what it was then, but it grew stronger and stronger as I gained in years till all the weakness of my childhood, fear, selfishness, etc., vanished from my mind. From the day of my return to the mother country, the impulse is surging forth in great force, and my set purpose and devotion are becoming more confirmed with the trials and oppressions to which I am subjected. When some Divine power by the grace of God manifests itself in a human being any efforts to develop it give a new force to the national life. You will have to sacrifice yourself at the feet of your mother. You should, therefore, devote yourself with firm faith and whole heart to her service. Service of our motherland is our highest duty at this moment. This must be our duty in this iron age. It is now the time for us to conserve our energy. Do not be impatient, do not despair. Do not lose faith. The present fatigue and inactivity are natural; you will find instances of them in the history of every nation. Every one must store up energy. Be prepared with fresh hope and vigour for the worship of the mother. Divine power has infused this nation with a new power. This power will exalt the nation one day."

BANGABANDHU,  
Aug. 17th 1909.

59. Under the heading "Are Boycott and Deportation twins," the *Bangabandhu* [Calcutta] of the 17th August writes:—

It was during Lord Elgin's administration that unjust and oppressive excise duties were imposed upon Indian-made cloth. This was done simply to handicap the Indian cloth industry in its competition with the cloth industry of Manchester. In this connection Sir Henry Brackenbury, the then Military Member of the Supreme Council, had to frankly say: "They had nothing to do with the justice of the case, but must obey the mandate of the Home Government in the matter." When a weak nation has to stand against a powerful nation in commercial rivalry, it is but proper that the former should safeguard its own interests by means of a protective tariff. It is the Boycott which serves us for a protective tariff, and we mean to stick to it all danger and difficulties notwithstanding. In fact, any dangers that we may have to face, and any difficulty that we may have to overcome will only brace us up and make us stronger. Neither the constant fear of deportation nor the barking of the *Englishman*, that watch-dog of the *Feringhee's* self-interest, will be able to make us swerve from our resolve.

It was Dean Swift and Bishop Berkeley, continues the paper in another article, who were the creators of the Irish Boycott and the creators of Irish national life. Swift was prosecuted twice for his advocacy of the boycott, but was acquitted each time. There is no doubt that by boycott political oppression can be avenged. Babu Krishna Kumar Mitra is the Swift of India, because it is he who first resolved to retaliate with the boycott the wrong done by the Partition of Bengal.



60. The *Bharat Bandhu* [Calcutta] of the 18th August has a poetry on *swadeshi*, the substance of which is that the people have at last come to realize the importance of the *swadeshi*. Hitherto they were victims of the fine appearance of foreign things the poison of which had almost brought about their ruin.

BHARAT BANDESH.  
Aug. 18th, 1909.

61. Many officials, says the *Tirhut Samachar* [Muzaffarpur] of the 19th August, consider the giving of permission to celebrate the Boycott anniversary as exorcising the evil spirit itself as in several places they withheld it, but the inoffensive way in which the celebration was held in Calcutta and other places goes to prove that it does not teach a breach of the peace or any other mischievous act. Boycott has no connection with anarchism.

TIRHUT SAMACHAR.  
Aug. 19th, 1909.

62. The *Howrah Hitaishi* [Howrah] of the 21st August publishes an authoritative declaration in Sanskrit signed by many pundits prohibiting the use of foreign sugar, salt, cloths and other foreign articles, and intercourse with those who make use of them.

HOWRAH HITAIISHI.  
Aug. 21st, 1909.

63. The *Mihir-o-Sudhakar* [Calcutta] the 20th August agrees with the *Englishman* and the *Statesman* newspapers in thinking that the real object of the boycott celebration is not to improve indigenous arts and manufactures but to destroy British commerce, and to excite an armed insurrection against the British power. The remarks of the *Englishman* and the *Statesman* should, says the paper, receive the consideration of those who profess loyalty to Government.

MIHIR-O-SUDHAKAR.  
Aug. 20th, 1909.

64. In reporting how the Committee of the National Council of Education in Bengal sent round a wire to the managing bodies of all institutions affiliated to it requesting them to direct their students to abstain from the 7th of August demonstration, the *Nayak* [Calcutta] of the 19th August writes:—

NAYAK.  
Aug. 19th, 1909.

This prohibition is inexplicable. Many, if not all, of the leading men in the National Education movement were at one time active propagandists of the boycott; and indeed the national schools were started for the sake of boys to whom the Risley Circular left no option between withdrawal from all patriotic work and leaving school. It remains to be seen whether the people of the country and the students of the National Schools will put up with this act of shameless treachery, which will discourage the growth of the patriotic spirit, which the National Education movement was meant to foster.

65. Under the heading "Do not take a wrong view," the *Bangavasi* [Calcutta] of the 21st August writes:—

BANGAVASI.  
Aug. 21st, 1909.

The mistake of the rulers. Has *swadeshi*-boycott anything to do with politics? The rulers imagine it has. Here in lies their mistake; *swadeshi*-boycott has absolutely nothing to do with politics. It is primarily concerned with religion, and is a purely economic question. We pity those men who want to mix up politics with religion and economies. The fact is that *swadeshi*-boycott has gained new strength since the Partition of Bengal, and something of indignation and resentment has crept into it which it never had before. This feeling of resentment has now entirely disappeared. The mistake of the rulers however has continued and gradually deepened. Repressive measures were introduced, but why should a man be punished for asking his countrymen to boycott foreign goods which are hurtful to their religion? The boycott may, no doubt, occasion loss to the foreign merchants. But how can the Government say that the boycott can produce evil? Mr. Fisher, the Commissioner of Chittagong, is labouring under the mistake above referred to, and has recently expressed sentiments which go to show that he apprehends mischief from the boycott. But the facts are otherwise. The rulers have committed a serious blunder. They apprehend mischief where there is none. The repressive policy is the outcome of that mistake. They see tigers in every bush, simply because of the hallucination they are suffering from. We repeat there is no malice in boycott-*swadeshi*, and there are no regicidal thoughts underlying it. Therefore, take away the gag from our mouths, and do away with rigorous Police rule.



NAYAK,  
Aug. 18th, 1909.

66. The *Nayak* [Calcutta] of the 18th August says that the Anglo-

Boycott not to be identified  
with race-hatred.

Indian contention that boycott has created race-hatred is a worthless one. The boycott we practise really aims at adherence to everything that is our own, and at the discarding of things that are not our own. This is a principle on which the people of this country have been acting from time immemorial. It is inconceivable by the ordinary understanding why the English should suddenly come to scent race-hatred in this.

The Hindus of India are always accustomed to preserving the individuality of their own opinions and beliefs. Neither under Musalman rule nor under English rule have any of them renounced his own religion and society. Contact with the English have always been held improper by the Hindu *Shastras* and religion. Even those Hindus who ever came to be famous for loyalty or friendly feelings for the English never ate at an Englishman's table or ever came in contact with an Englishman in any way. Indeed there is ample evidence to show that a hundred years ago, orthodox Hindus after passing a whole day in business association with the English invariably bathed on returning home at evening. Did not then Hindus "boycott" English ways and habits? Certainly, but no Englishman then urged that the Hindu hated the English. Even 25 years ago there were many Hindu widows who would not even touch a piece of *bilati* cloth. Did then the widows hate the English?

If the word boycott gives expression to any sentiment of hatred, there can be no objection to giving up its use, for there is no good quarrelling about a word. What is wanted is action—the adherence to and acceptance of our religion, our own society, our own ways and modes, our own manufactures, and the rejection of things which are not ours. Why should any race-hatred develop out of this? Would not an Englishman ridicule the suggestion that unless he took to wearing *dhotis*, to making his women *purdanashin*, to squatting on his haunches when taking his meals, he would be showing hatred towards the Hindus? A desire to preserve the individuality of a nation, to uphold that which is its very own, does not indicate hatred to other nations.

We are renouncing the ways, the principles, the morals, and the manufactures of the English and other foreign races, and reverting to our own ways and principles and morals and manufactures. We do not ask the Englishman or the German or the Jew to give up their standards in these things and adopt ours. So there is no possibility of hatred of other races developing out of a boycott of things foreign by one race. The men who declare that by boycotting foreign goods and foreign habits we are showing hatred of any particular race or community, are either mistaken or are keeping back the truth for selfish reasons. Our boycott has it, as its own real purpose, to augment our love for our own people and our attachment to our own religion, and to preserve our own manufactures. It is neither our aim nor is it necessary for us to express hatred or contempt for others.

BHARAT MITRA,  
Aug. 21st, 1909.

67. The *Bharat Mitra* [Calcutta] of the 21st August writes:—

The result of the vow.

Happy and encouraging results of the vow of boycotting the foreign and adopting the country goods are visible everywhere. Regardless of losing life, emblems of self-reliance, true devotees of the Goddess of Freedom, the Indians, who, falling a pray to illusion, forgetting what lies in them as a hereditary right, and looking up to others for help, were losing faith in themselves, which is the only means of improvement, have now once more been inspired with a zeal to recover their lost greatness, having been reminded of that secret spell of self-help by the vow of boycott of what is foreign, and adoption of the *swadeshi*. Although the result of this inspiration is not uniformly distributed, still signs of it are visible from Kashmir to Cape Comorin, and from the Bay of Bengal to the Gulf of Cambay. As a ray of sunlight in the East dispels the darkness of the other quarters, the awakening in Bengal is inspiring the people of the other parts of India with hope. They think that if Bengal, known so long for its love of service and talk, is showing signs of standing on its own legs, the day is not far distant when the gloom spreading over them would be dispersed.



Another sign of the good results of the *swadeshi* vow is the decreasing quantity of imports of cloth in the ports of Calcutta, Bombay and Karachi, and the agents of the Manchester weavers at Calcutta and Bombay imploring Government for their exemption from Income-tax with a corresponding starting of mills and other industries in various places in this country. The imports of cloth in 1908-09 were fifteen million yards less than in 1905-06. On the other hand, the business of the *swadeshi* mills has been in full swing. So those who attribute the falling off in imports to famine in India, only mean to hide the truth of the *swadeshi* development by having recourse to a falsehood.

Here the paper enumerates the number of cotton mills, in addition to numerous hand-mills, match, soap and sugar factories; Bank, Insurance and Steamship Companies and several other minor industries started in Bengal since the *swadeshi* agitation, and then concludes:—

All this is the result of *swadeshi*-boycott vow, and if the seed of self-reliance which has just taken root grows undeterred by difficulties and obstacles, it will be a *Kulptaru* (a tree in Paradise which gives anything that one asks for) to the Indians.

68. The *Mihir-o-Sudhakar* [Calcutta] of the 20th August publishes the concluding portion of a communicated article of which the following is a full translation:—

Musalman demands.

MIHIR-O-SUDHAKAR,  
Aug. 20th, 1909.

“ *The Secret Thought revealed* ” (in continuation of the previous issue).

And pray to the kind Government, pitifully but firmly, for the redress of the grievances. Kick away the numerous sinister attempts of Satan, and take from Government your just demands before it is too late. Do not show your foolishness and cowardice by unavailing regrets afterwards. On the other hand, I say to the Hindus, who are so terribly selfish and jealous of others' prosperity: O you, who have ever been the haters of the Musalman, there is time yet, take care. Don't be blinded by selfishness, and do not perish in the fire. Drive away the evil thoughts which you have cherished in your minds for ever. Don't kindle fire in the country any more. Do you not reflect, even for once, that if you set fire to a house in a particular quarter, your own house also will be burnt down? I ask you further, do you seriously think that your neighbours are all fools, who understand nothing? Know it for certain, you implacable enemies of Musalmans, that they have thoroughly understood the suppressed feelings which you have cherished all along. There is nothing hidden from their view. Are you so shameless, you selfish men, as to be intolerant of your neighbours' good fortune? Are you grown so ungrateful, and that so soon, to the descendants of your (whilom) masters, to the race of your (former) rulers? You have been under the yoke of other masters for only about 250 years; but you were under the rule of those masters towards whose descendants you are displaying so much hatred to-day. Should you prove ungrateful so soon? Was it never the rule with you to acknowledge your debt of gratitude? For we see that, far from being grateful to the race of your former masters, you are not grateful to your present masters; nay, you are always plotting to do them harm, and are determined to kill them. There is, however, time yet; do not draw down the wrath of *Allatalla* upon you by your unjust hatred and envy towards the race of your old masters, as also towards your present masters. Learn to be grateful. Do not injure the interests of your old masters. The British Government well knows that the Musalmans can never be on a par with your race. Take note of the fact that the Musalmans are to this day holding proud sway in different parts of the world, and that the race of your old masters is in intimate touch with the Musalmans of those parts. If the Musalman of any particular place be persecuted, will not a world-wide commotion take place? Can you show that any portion of your race is ruling independently anywhere in the world? Being a subject people for full one thousand years, you can never be happy with such hatred and jealousy in you. If you wish to pass your days happily, give up that most pernicious tendency, and learn to be grateful. You will find that, with heart not corrupted by envy, you will be able to mix with your rulers and live happily for ever. While you have nectar on your lips, you malignant people, ever envious of others' prosperity, your hearts are filled with deadly poison. Fie on you; have you no shame?



Last of all, I tell our kind Government not to be afraid of the threats of these people, nor to allow themselves to be deceived by their false pretences. Do what you have determined upon, and by granting the just claims of your ever-loyal Musalman subjects, make a fitting present to them for their loyalty. Know it for certain that, if you grant their just prayers, the whole world will sing your praise. One word more. I wish to impress upon you, that if you do not grant separate representation to the Mahomedans, if you do not keep the partition of Bengal inviolate, if you do not freely admit Musalmans into Government service, and if you do not try, through the highest British Divisional Officers, to help Musalmans to continue in Government service peacefully and happily, then, the Musalmans may be led astray by the said impostors, and may bring on serious trouble in future. I therefore say to our benign Government, be careful while there is yet time, and try, first of all, to keep the loyalty of your ever-loyal subjects intact.

MIHIR-O-SUDHAKAR,  
Aug. 20th, 1909.

69. The *Mihir-o-Shudhakar* [Calcutta] of the 20th August publishes the concluding stanzas, in continuation of those published in its previous issue (*vide* Report on Native Papers of the 21st August 1909, paragraph 54), of which the following is a full translation :—

## (11)

In removing the anguish of our soul,  
Don't give ear to what other races may say ;  
(But) surely the enemies,  
In diverse ways your mind  
Will by fraud or force lead astray,  
And eternal anguish will harrow up our soul.

## (12)

In the field of India's administration  
Deign to give us separate representation ;  
Loyal to your Majesty are we,  
High hopes therefore we entertain ;  
Mark the gravity of the political situation,  
And see whether the Moslem is truly loyal.

## (13)

We alone in this country-wide unrest,  
Have been so long steadfast in your cause ;  
The troubles we have suffered,  
'They are too many to discribe,  
Many are the woes we have cheerfully endured,  
It was all for your sake, O Emperor of India !

## (14)

The Comilla atrocities are fresh in our mind,  
The troubles in other places also we have endured ;  
(Still) have not lost sight of the goal,  
But have suffered every hardship ;  
The Musalman has been all along loyal to you,  
Give us, O Lord, the gracious return for that loyalty !

## (15)

Should this Royal promise be not kept,  
A grave injustice will then be done to us ;  
If owing to Hindu demands  
The promise be broken,  
The Moslem will certainly grow distrustful,  
And India will cry shame on you.



(16)

If separate representation be not granted, O King!  
Our enemies will surely grow too powerful;  
When our interests are concerned,  
They will kick us aside;  
Our wants then will remain unfulfilled,  
It is for this that we cry: Listen to us, O Lord!

(17)

Two parties are we, of different religions,  
We live in the same country, that is our only tie;  
Religion, pursuits, interests and all  
Have nevertheless been different throughout;  
Our very language even is different from theirs,  
Separate representation, therefore, is our due.

(18)

True, they are more numerous in India than we,  
Still, if representatives be granted proportionally,  
The consequences that will follow  
Will be plain on reflection;  
The Moslem will disappear from India;  
Don't you know that, Lord? What need the poor say?

(19)

In order to preserve our historical importance,  
And with an eye to the seriousness  
Of the present political situation,  
Regardless of others' opposition,  
Give us our rights to representation,  
Do not listen, Lord, to any false pretence.

(20)

Ever obedient to you is the Moslem community,  
Keep an ever-vigilant eye upon it,  
The Moslem will proclaim your victory  
As long as the world will last;  
And with a heart full of joy, in rapturous strains,  
Will the Moslem sing: "Victory to the King-Emperor."

KHONKHAR AHMMAD ALI AKALUBI.

70. The *Hitvarta* [Calcutta] of the 19th August takes to task Modan Mohan Malviya and some Moderate journals of the United Provinces for their misinterpreting and finding fault with Lala Lajpat Rai who had expressed his opinion against holding the Congress under present conditions at Lahore. The paper in course of its arguments says that the two essentials of a Moderate are—(1) to believe what is false as true; and (2) to abuse those who hold a different opinion.

HITVARTA,  
Aug. 19th, 1909.

71. The *Hitvarta* [Calcutta] of the 19th August sees more harm than good in holding the Indian National Congress in England. The money to be incurred for it might be spent in this country for a better purpose. The only result of the Congress in London would be a large gathering of English gentlemen and ladies to hear and admire Mr. Surendra Nath Banerjee's speeches, but this would mean no real benefit to the country.

HITVARTA,  
Aug. 19th, 1909.



BASUMATI,  
Aug. 21st, 1909.

72. The *Basumati* [Calcutta] of the 21st August writes :—

The Punjab leaders are against having the Congress, or, rather, what goes under that name, though it is really a Conference of the Moderates, in their Province. Their objection is based mainly on three grounds. First, as it now stands, the Congress is only another sitting of the Allahabad Convention. Secondly, if instead of an united Congress, a Congress in which dissensions exist be held, the last chance of these dissensions being composed will be gone. And, thirdly, since by accepting Lord Morley's Reform Scheme, and supporting a separate electorate for Musalmans, the Convention have injured the political interests of Hindus, it is not proper for them to take part in the Congress. If the Congress were not held this year, no harm would be done to the people of this country, nor would any check be placed upon the present political agitation. But the Congress leaders, whose sole aim is to gratify their self-interest and to put those who are opposed to them to trouble, have parted with all good sense and are bent on doing whatever they please. Where, again, is this Congress or Convention to lead to? Surendra Nath, that self-styled representative of the Indian Press in the Imperial Press Conference, has come back to India, after delivering nice speeches and earning rounds of applause. As soon as he landed in India, he proposed that the Congress should have a sitting in London at a cost of a lakh of rupees. A Congress which can waste, over useless show in England, such a large amount of money, which is as it were the life-blood of the people of India, forgetting all the acts of oppression that have been committed in the course of the last four years, *viz.*, the deportations without trial, persecution of innocent men, the breaking of the image at Jamalpur, the Police riots at Calcutta, the shedding of Chittaranjan's blood at Barisal, the diabolical oppression committed on innocent men at Midnapore, and the year-long imprisonment inflicted on Aravinda Ghose, such a Congress does not deserve to be called the Indian National Congress, for it does not belong to the Indian nation which will have nothing to do with a Congress which can so far forget the vow of self-reliance—a vow which has taken the shape of the boycott, and has driven the whole of the Anglo Indian Press mad—as to think of going to England for the purpose of kissing the feet of foreigners and begging favour from them. No, the people of India will proudly kick away such a Congress and stick to the path of self-reliance, no matter how thorny that path may be. Neither the conspiracies of their own countrymen, nor the menaces of foreigners will ever be able to make them swerve from this path. The blessings of the Mother will always protect them, and will lead to their wished-for goal.

BIR BHARAT,  
Aug. 22nd, 1909.

73. In face of the fact that the majority of the Punjab leaders, specially

Partial Congress not required. Lala Lajpat Rai and others, do not like what may be called the farce of a Congress at Lahore, the *Bir Bharat* [Calcutta] of the 22nd August is unable to understand why so much fuss should be made to hold it there. When there is great apprehension of its accentuating the split that has already occurred, why should its session not be held over till the parties have made up the difference between them. Why should this congress be made the means of preventing the chance of unity which is so desirable.

The National Congress is not a private property. It is a representative institution of the whole country, and its main object for these 21 or 22 years has been to express what the members as a whole consider as to what is good for the country.

The difference has been over a trifling matter. The Moderates think that their policy should be one of craving and cringing and asking Government for certain privileges and high appointments. The Extremists, on the other hand are against this policy, for they consider the days of begging gone. They have been humbly praying for privileges for so many years, and have not been listened to, and that, so long as they do not learn to stand on their own legs, their opinions would have no value. Indeed, they are not quite against asking Government for anything, but they wish to wait till they have made themselves fit to demand it from them, leaving Government the option of granting or refusing it.



Be they Moderates or Extremists, our prayer is that they should combine and work together for, being leaders, if they fail to do this, what chance is there for the rank and file to work in unison.

We look upon Mehta and Gokhale, Tilak and Bepin, Madan Mohan and Lajpat Rai, Arabindo and Surendra Nath, in fact, all the leaders with equal regard, but when we see Gokhale wounding the feelings of his countrymen by supporting the deportations, we cannot help being vexed. On a mature consideration, we think that this action of Mr. Gokhale should be condemned, but there is no reason why we should be abusive.

Whenever any effort was made to elect Mr. Tilak to be the President of the Congress, the opinion of Nationalists had been trampled. The breaking up of the Surat Congress is due to this trampling down. We have been very glad to learn that Syed Muhammad has declined to be the President of the Lahore Congress. It is hoped other leaders will follow his example. We are, however, sorry to announce that the Bengal Provincial Conference has recommended the name of Surendra Nath Bannerji for the Presidentship. Should the lion of Bengal accept the appointment, we would realize the truth of the saying that at 60 a Hindu attains the age of dotage. As for Surendra Babu's proposal that the next Congress should be held in England instead of at Lahore, we do not see any good in it. India's money would be unnecessarily wasted. He should, therefore, lay aside these proposals for the time being, and try to see that no Congress is held till an unanimity of opinion is secured. We repeat our request that there should be no Congress till unity is secured.

74. The *Sanjivani* [Calcutta] of the 19th August, in referring to the approaching Bengal Provincial Conference at Hooghly, urges the Conference to induce Bengalis to subscribe liberally, among other things, towards Educational institutions affiliated to the University, thereby obviating the necessity of these institutions availing themselves of the financial aid which Government is so liberally offering to them in order to get a hold on both their teachers and students.

SANJIVANI,  
Aug. 19th, 1909.

75. The *Marwari* [Calcutta] of the 20th August has articles on the keen dispute that is going on among the Marwaris of Calcutta, both Brahmins and the Vaisyas on a social question. The community is at present divided into two sections: one professes the orthodox Hinduism, while the other the Arya faith as propounded by the reformer Dayanand Sarasvati. The former is just now trying to excommunicate the latter, in order to maintain what they call the purity of the orthodox faith, which the latter has violated by admitting an English-woman to Hinduism and getting her married to the Raja of Tikari, and after converting a Musalman admitting him to Kshatriya caste.

MARWARI,  
Aug. 20th, 1909.

The animosity between the two sections is running so high, that one Jainarayan Marwari, who is a follower of the reformed faith, apprehended breach of the peace on the occasion of his deceased daughter-in-law's *Sradh*, and police arrangements had to be made to prevent it.

All the other Calcutta Hindi papers have articles dealing with the above subject.

76. The Lucknow Conference has, according to the *Bharat Mitra* [Calcutta] of the 21st August, left its work only half done, when it has not gone into the question of cow slaughter, which, it says, is the main cause of the scarcity of cattle and milk-supply in the country, although it has done well in emphasizing the need of cultivating the waste-lands and providing pasturages.

BHARAT MITRA,  
Aug. 21st, 1909.

77. Referring to the acquittal of Pandit Mokshada Charan Samadhyayi, the *Burdwan Sanjivani* [Burdwan] of the 17th July says that the Pandit should find consolation in the teachings of the Shastras for all the troubles he suffered. The paper requests Sir Edward Baker to consider whether, in view of the Pandit's acquittal after two trials, any more powers should be given to the already all-powerful police.

BURDWAN SANJIVANI,  
Aug. 17th, 1909.



**BASUMATI,**  
Aug. 21st, 1909.

78. The *Basumati* [Calcutta] of the 21st August reports a meeting recently held by the Pandits of Benares to congratulate Pandit Mokshada Charan Samadhyayi upon his acquittal, and to express sympathy with his alleged unjust persecution. The paper also admires the noble courage which the Benares Pandits are going to show by asking Samadhyayi to preside over the grand Conference of Vedic Brahmins which is to be held at Benares next month.

**HITAVADI,**  
Aug. 6th, 1909.

79. The *Hitavadi* [Calcutta] of the 20th August writes:—

The death of Asok Nandi.

We announce with the greatest regret the death from Phthisis of Asok Chandra Nandi at 9 P.M. on Monday last. He contracted the disease while he was in *hajat* as one of the accused in the Alipore Bomb Case. It was the Government Medical Officers who declared that tubercular patches had appeared in his intestines, yet, in spite of repeated prayers, he was not released on bail at the time. He was let out on bail when he came to be bed-ridden, and no hope of life was left. He has now at last got his release from all torments. We knew Asok as a youth incomparable for modesty and suavity. More than all the dangers and troubles which he had undergone, his untimely end has cut us to the quick.

**NAYAK,**  
Aug. 19th, 1909.

80. Referring to the refusal of the authorities at home to cremate

Dhingra's body after execution, the *Nayak* [Calcutta] of the 19th August writes:—

We understand that facilities for cremation now exist in England. If, passes the wit of man, then, to conceive why, under the circumstances, Dhingra's request to have his body cremated was not allowed. Whatever the reason may be for this act on the part of the authorities, it is indicative only of their meanness of spirit. Certainly men who cannot forget having been wronged, even after the wrong-doer is dead, are deserving of pity.

**BANGAVASI,**  
Aug. 21st, 1909.

81. The *Bangavasi* [Calcutta] of the 21st August regrets that the

*Ibid.*

British authorities have not complied with Dhingra's last request to allow his body to be cremated. If the request had been granted, would the Penal Code have been dishonoured?

**NAYAK,**  
Aug. 22nd, 1909.

82. The *Nayak* [Calcutta] of the 22nd August says that in not granting

*Ibid.*

Dhingra's last request to cremate his body after execution, the British authorities were actuated by a fierce vindictiveness which followed the unfortunate man even into the next world.

**BIR BHARAT,**  
Aug. 22nd, 1909.

83. The *Bir Bharat* [Calcutta] of the 22nd August does not understand

*Ibid.*

why the prayer of the unfortunate Madan Lal Dhingra to cremate his body was not granted. He was a Hindu, and his dead body ought to have been cremated.

**NAYAK,**  
Aug. 21st 1909.

84. Referring to the ashes of Buddha lately discovered at Peshawar

Disposal of Buddha's remains.

by the Archæological Society, a correspondent of the *Nayak* [Calcutta] of the 21st August, after discussing the history of the remains; strongly repudiates the idea of their being distributed among the different Buddhist communities of the world. Buddha's doctrine, though it differs from Hinduism, has a close relation with it, and the Hindus regard him as the ninth incarnation of God. Though they are followers of the Vedas, they are bound to obey the injunction of the *shastras*, viz. that they should daily worship Buddha. Buddha, though he condemned the sacrificial rites of the Hindus, never disregarded the supremacy of the Brahmins and their teachings; the Buddhist society was in fact a part of the Hindu society. The followers of Buddha regarded him simply as an enlightened preceptor, but the Hindus worship him as an incarnation of God. Under the circumstances both Hindus and Buddhists should make a united effort to preserve the remains discovered in this sacred land. The sanctity of India will be violated if the ribs of Vishnu are removed.

There is a fort at Peshawar for the frontier defence, and the Buddhist and Hindu sepoys will be ready to defend this sacred place.



The Government is a great defender of faith; it has kindly taken the responsibility of keeping intact the religions and castes of the people. Should it not therefore preserve the valued remains? Let both Hindus and Buddhists raise their voices together, so that the object of India's glory and pride may be permitted to remain there.

85. The *Hindi Bangavasi* [Calcutta] of the 23rd August is of opinion

HINDI BANGAVASI  
Aug. 23rd 1909.

The Buddhist find.

that the charred bones of Buddha discovered in Peshawar the other day should, instead of being made over to the Buddhists, be interred in Peshawar or Gaya, for the Hindus also believe Gautum (Buddha) as an incarnation of the Deity. The paper quotes authority to prove its contention. Besides, as the Christians are infused with pious feelings at seeing the pieces of the Cross at Jerusalem and other places, the Buddhist pilgrims would be inspired with a similar feeling on visiting the burial place of Buddha's remains in his native land.

#### URIYA PAPERS.

86. The *Uriya and Navasamvad* [Balasore] of the 11th August finds fault with its contemporary of the *Utkalipika* for

URIYA AND  
NAVASAMVAD,  
Aug. 11th, 1909.

An estimate of Mr. Das by the *Uriya and Navasamvad* and the *Utkalipika*.

advocating the side of the Hon'ble Mr. M. S. Das, C.I.E., whenever any question of public interest crops up in Orissa. The *Utkalipika* it is said,

passes high encomiums on Mr. Das in season and out of season, which simply partake of the nature of undue adulations.

87. The *Uriya and Navasamvad* [Balasore] of the 11th August is of

URIYA AND  
NAVASAMVAD,  
Aug. 11th, 1909.

A proposal to construct a station at Imamnagar on the Bengal-Nagpur Railway line.

opinion that the authorities of the Bengal-Nagpur Railway are committing a great mistake in opening a Railway station at Artia near Kustira, as the place is not important in any way. The proposed

station should be constructed at Imamnagar, which is connected with the Orissa Grand Trunk Road by a metalled road, is near the High Level Canal, and is accessible from many important villages in the Jajpur Subdivision of the Cuttack district. The Subdivisional Officer of Jajpur, the Collector of Cuttack, and the Commissioner of Orissa are requested to pay immediate attention to the matter, which is considered as very important from an administrative point of view.

88. A correspondent of the *Uriya and Navasamvad* [Balasore] of the

URIYA AND  
NAVASAMVAD,  
Aug. 11th 1909.

Two Head-masters with concurrent Jurisdiction in the Bargarh Middle English School.

11th August points out that the concurrent jurisdiction of two Head-masters, one called the English Head-master and the other the Vernacular Head-master in the Bargarh Middle English School in

Sambalpur is a curious arrangement not to be found in any other school of the Orissa Division. It appears that the Vernacular Head master, who corresponds to a Head Pandit in any other school, has greater powers of administration than those of the English Head-master, whose voice ought to predominate over the affairs of the institution. It is said that this curious arrangement is traceable to the Deputy Inspector of Schools, Sambalpur, who is said to move in his peculiar groove. The Chairman of the Sambalpur District Board is requested to pay attention to the matter and remedy the defects or irregularities, which this curious arrangement has given birth to.

89. The *Uriya and Navasamvad* [Balasore] of the 11th August states that

URIYA AND  
NAVASAMVAD,  
Aug. 11th, 1909.

Deaths due to thunderstroke and snake-bite.

one man in Ararbazar in the Balasore town was killed by a thunderstroke and another man in Sindhia near that town died of snake-bite in the

last week.

90. The *Uriya and Navasamvad* [Balasore] of the 11th August

URIYA AND  
NAVASAMVAD,  
Aug. 11th, 1909.

Cholera in the Puri district.

states that cholera prevails at Bhubaneswar in the Puri district.

91. Referring to the remarks of the Inspector-General of Jails,

SAMVAD VAHIKA,  
Aug. 12th, 1909.

The evil effects of the partition of Bengal noticeable even in the working of the Jail Press.

Bengal, that there is an increasing difficulty of getting educated prisoners for the Jail Press, as the effect of the partition of Bengal, which has taken away 14 districts from which he used to



obtain such prisoners, the *Samvad Vahika* [Balasore] of the 12th August observes that the partition of Bengal has produced evils in many ways, and that it should not be treated as a settled fact.

SAMVAD VAHIKA,  
Aug. 12th, 1909.

92. The *Samvad Vahika* [Balasore] of the 12th August is sorry to find that the Balasore Municipality is bankrupt, for it has no money to pay the contractors who have begun to sue it in civil court for the payment of charges incurred under its order. More than Rs. 12,000 of the municipal money has already been embezzled. The Municipal roads are in a wretched condition. The Municipal accounts have not been brought up to date and many of its registers are either not kept up or missing.

SAMVAD VAHIKA,  
Aug. 12th, 1909.

93. The father of the present Treasurer of the Balasore Collectorate having applied to the District Judge to declare him as an insolvent under Act III of 1907, the *Samvad Vahika* [Balasore] of the 12th August observes that the family to which the Treasurer belongs being governed by the *Dayabhaq* Law, it is neither advisable nor safe to retain the services of the Treasurer in his present capacity. The attention of the District Collector is at once drawn to the matter.

SAMVAD VAHIKA,  
Aug. 12th, 1909.

94. The *Samvad Vahika* [Balasore] of the 12th August states that, after a keen competition, Babu Radha Charan Das has been elected as the Vice-Chairman of the Balasore District Board. His rival, Raja Baikuntha Nath De, Bahadur, secured all the votes of the domiciled Bengalis, while all the genuine Uriya members voted for Babu Radha Charan Das.

SAMVAD VAHIKA,  
Aug. 12th, 1909.

95. The *Samvad Vahika* [Balasore] of the 12th August states that the Head-master of the Higher English School, Jaipur, imposes a fine of two annas per day on those students of that institution who neglect their duties in any way. This tells hard upon their guardians, who are compelled to provide money in some way or other. The rate of fine should be reduced.

NILACHAL SAMACHAR,  
Aug. 13th, 1909.

96. The *Nilachal Samachar* [Puri] of the 18th August suggests that steps should be taken in Orissa to sink a larger number of wells in paddy and other fields with a view to provide the standing crops with water in seasons of drought. The writer quotes the example of the Punjab to show that wells are a valuable source of water-supply when no other sources of water-supply are available. This plan is more feasible in Orissa where the cost of sinking a well is not very large.

NILACHAL SAMACHAR,  
Aug. 13th, 1909.

97. The *Calcutta Bengalee* having written against the Vice-Chairman of the Puri Municipality, who is also the Manager of the Jagannath Temple, a correspondent of the *Nilachal Samachar* [Puri] of the 18th August defends him against the attacks of that daily paper and observes that the ability and reputation of Babu Rajkishore Das both as Vice-Chairman of the Puri Municipality and Manager of the Puri Temple are too well known to be affected in any way by the hostile remark of a Bengali paper.

GARJATBASINI,  
Aug. 14th, 1909.

Public health in Talcher.  
is good.

98. The *Garjatbasini* [Talcher] of the 14th August states that the health of the Talcher town

GARJATBASINI,  
Aug. 14th, 1909.

99. The *Garjatbasini* [Talcher] of the 14th August supports the proposal of its contemporary of the *Nilachal Samachar* to move the authorities connected with the Bengal-Nagpur Railway to print Railway tickets in Uriya, and to retain the services of Uriya ticket-collectors approved. with a view to help Uriya passengers.

GARJATBASINI,  
Aug. 14th, 1909.

100. The *Garjatbasini* [Talcher] of the 14th August states that Babu Syam Sundar Nanda, the Superintendent of the Hindole State, is busily engaged in adopting

Man-eating tigers in Hindole.



measures to kill the man-eating tigers that are simply creating a havoc in that State.

101. The *Utkalbarta* [Calcutta] of the 14th August states that rice sells at 11½ seers per rupee at Bhadrak in district Balasore.

Price of rice at Bhadrak.

UTKALBARTA.  
Aug. 14th, 1909.

102. The *Utkalbarta* [Calcutta] of the 14th August states that the roads in the Bhadrak town have been partly destroyed by heavy floods in the river Salandi and that these broken roads have proved a real source of danger to many passengers. They should be repaired without any delay.

The roads in the Bhadrak town in a wretched state.

UTKALBARTA,  
Aug. 14th, 1909.

103. The *Utkalbarta* [Calcutta] of the 14th August points out that the depredations committed by tigers in Dhenkanal, Domepara, Hindole, Angul and other States have become so many as to demand the immediate attention of the Government. The tiger-scare is so great as to prevent people from walking freely on the roads. Many do not dare enter forests with a view to collect fuel and fruits. The poorer classes are therefore in great distress.

Depredations of tigers in the Garjat States.

UTKALBARTA,  
Aug. 14th, 1909.

104. The *Utkalbarta* [Calcutta] of the 14th August mourns the death of Mr. J. S. Raut, the Head-clerk and Sarishtadar of the Orissa Commissioner, who unexpectedly died of fever in the last week. It is said that his services in the interest of his countrymen were very valuable.

The death of Mr. J. S. Raut mourned.

UTKALBARTA,  
Aug. 14th, 1909.

105. The *Utkaldipika* [Cuttack] of the 14th August is sorry to learn that the Bengal Legislative Council is not willing to entrust the Municipalities in Bengal with powers to look after the situations of excise shops in their jurisdictions and to regulate the sale of liquor or spirit or any other intoxicating drug in those shops. If the Municipalities are competent enough to look after the sanitation of the people residing in their jurisdictions, it is not understood why should they be found incompetent to exercise jurisdiction over excise shops. It is therefore clear that the Government is not willing to entrust the Municipalities with those powers lest thereby the Excise revenue of the districts be reduced in any way. It is a matter of regret that the Hon'ble Mr. M. S. Das, C.I.E., who is himself a Municipal Commissioner, should have joined the official members in opposing the proposal of the non-official members who wanted to invest Municipalities in Bengal with powers to control the Excise shops.

The attitude of the Hon'ble Mr. M. S. Das, C.I.E., towards other non-official members of the Bengal Legislative Council in the matter of the Excise Bill not approved.

UTKALDIPIKA,  
Aug. 14th, 1909.

106. Referring to the statement of the *Uriya and Navasamvad* that the local authorities adopted devices to defeat the object of the domiciled Bengalis in securing any of the Law Scholarships granted for the Ravenshaw College, the *Utkaldipika* [Cuttack] of the 14th August observes that at least one or two scholarships should have been awarded to the domiciled Bengalis, who will no doubt be discontented to see that the graduates of their community have been treated in an unjust manner.

The distribution of Government Law Scholarships not approved.

UTKALDIPIKA,  
Aug. 14th, 1909.

107. Referring to the prosecution of Mr. Ganes Balabanta Madak, the Bombay agent of the fortnightly *Swaraj*, which is being edited by Mr. Bepin Chandra Pal at London, the *Utkaldipika* [Cuttack] of the 14th August observes that the Indians are at a loss to understand how the *Swaraj*, which is not looked upon as seditious in England, should be treated as such in India.

Englishmen and Anglo-Indians differing in their ideals of sedition.

UTKALDIPIKA,  
Aug. 14th, 1909.

108. The *Utkaldipika* [Cuttack] of the 14th August is sorry to note that the tiger-scare has not as yet been removed from the Balrampur State in the Cuttack district. Though eight to ten men and women go together in batches to collect fruit, timber, etc. in the forests, they are never safe from the attacks of tigers.

Troublesome tigers in Balrampur.

UTKALDIPIKA,  
Aug. 14th, 1909.

109. The *Utkaldipika* [Cuttack] of the 14th August states that coarse rice sells at nine seers, fine rice at seven seers and paddy at 21 seers per rupee in the Jajpur Subdivision of the Cuttack district, where the standing crop appears to be hopeful.

Price of rice and paddy in Jajpur.

UTKALDIPIKA,  
Aug. 14th, 1909.



UTKALDIPIKA.  
Aug. 14th, 1909.

110. The *Utkaldipika* [Cuttack] of the 14th August agrees with its contemporary of the *Garjatbasini* that the Chiefs of Tributary and Feudatory Estates in Orissa should do something substantial to improve the condition of the weavers in those States. Some select young men of the weaver caste may be deputed to the Serampur Weaving School at the cost of those States for education in the art of weaving. These young men, when they will return to their mother-land, will no doubt spread higher taste and higher skill among their brethren.

UTKALDIPIKA.  
Aug. 14th, 1909.

111. The *Utkaldipika* [Cuttack] of the 14th August gives an account of the proceedings of a public meeting held at the Cuttack Town Hall with the object of showing esteem and gratitude to Rai Madhusudan Das Bahadur, the late Inspector of Schools, Orissa Division, on his retirement from the public service. The meeting was well attended, and some short speeches, including poetical pieces, were delivered in good spirit. The Rai Bahadur was garlanded amidst the cheers of the audience. He acknowledged his gratitude and obligations to his countrymen in an humble and philosophical spirit, after which the meeting was dissolved. Tea, fruits and other delicacies were not wanting to enliven the spirits of the visitors.

UTKALDIPIKA.  
Aug. 14th, 1909.

112. The *Utkaldipika* [Cuttack] of the 14th August mourned the death of Mr. J. S. Rout, the late Head-clerk and Sheristadar of the Commissioner, Orissa Division, who was a leading and influential member of the Native Christian community at Cuttack. On account of his good qualities and sterling merit, he was held in respect by the members of the other communities. He was an able officer, much respected by his colleagues and subordinates, who are very sorry to lose his guidance. Out of sorrow and sympathy, the Commissioner's office was closed for one day in his honour. Apart from the discharge of Government duties, he found time to serve the Cuttack people as a Municipal Commissioner. May his soul rest in peace.

UTKALDIPIKA.  
Aug. 14th, 1909.

28. The *Utkaldipika* [Cuttack] of the 14th August supports the resolution of the Orissa Association passed in one of its late meetings, submitting a memorial to Government, praying for the award of one scholarship to Miss Nirmalabala Naik, who has passed the Intermediate Examination, and one scholarship to Miss Narmada Kar, who has passed Entrance Examination with a view to enable them to prosecute their studies still further in some of the educational institutions at Calcutta. Government has already assisted the native ladies in Eastern Bengal, and Bihar and it is expected that similar assistance will be given to the ladies of Orissa.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 28th August, 1909.



**REPORT (PART II)**  
ON  
**NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL**  
FOR THE  
**Week ending Saturday, 28th August 1909.**

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CONFIDENTIAL

CONFIDENTIAL

REPORT (PART II)

REPORT ON THE PROGRESS OF THE WORK

FOR THE YEAR 1958

1958

1958



**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH  
BY THE BENGAL SPECIAL BRANCH.**

[As it stood on 1st January 1909.]

| No. | Name of Publication.   | Where published. | Edition.  | Name, caste and age of Editor.  | Circulation. |
|-----|------------------------|------------------|-----------|---|--------------|
| 1   | "Amrita Bazar Patrika" | Calcutta         | Daily     | K. P. Chatterji, age 45, Brahmin  | 4,000        |
| 2   | "Behar Herald"         | Patna            | Weekly    | Monmatha Nath Dey, age 40, Pleader of Bankipore.  | 500          |
| 3   | "Beharee"              | Bankipore        | Bi-weekly | Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.                                      | 750          |
| 4   | "Bengalee"             | Calcutta         | Daily     | S. N. Banerji, Kali Prasana Sen, age 38, and Kali Nath Roy.                                       | 6,000        |
| 5   | "Bihar"                | Patna            | Weekly    | Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 35, Kayastha.                             | 750          |
| 6   | "Hindoo Patriot"       | Calcutta         | Daily     | Srish Chandra Sarbadhikari, age 40, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court. | 800          |
| 7   | "Indian Empire"        | Ditto            | Weekly    | Kesab Chandra Banerjee, B.A., age 45, Brahmin, and Panchanon Mazumdar, age 35, Hindu Baidya.      | 1,500        |
| 8   | "Indian Mirror"        | Ditto            | Daily     | Rai Norendra Nath Sen Bahadur, age 60, Head of the Mahabodi Society.                              | 1,000        |
| 9   | "Indian Nation"        | Ditto            | Weekly    | N. N. Ghose, age 58, Bar-at-Law   | 500          |
| 10  | "Indian Tit-Bits"      | Ditto            | Do.       | Satis Ch. Mukerjee alias M. Suttie, age 27, Brahmin.  | 300          |
| 11  | "Kayestha Messenger"   | Gaya             | Do.       | Jugal Kishore, age 36, Kayastha   | 500          |
| 12  | "Moslem Chronicle"     | Calcutta         | Do.       | Abdul Hamid, B.A., age 37, Muhammadan.  | 700          |
| 13  | "Mussalman"            | Ditto            | Do.       | A. Rasul and M. Rahman, Muhammadans   | 500          |
| 14  | "Reis and Rayyet"      | Ditto            | Do.       | Jogesh Chandra Dutt, age 58, a Calcutta house-owner.  | 500          |
| 15  | "Star of Utkal"        | Cuttack          | Do.       | Kherode Ch. Roy Chowdhry, age 68, retired Head-master of a Government College.                    | 400          |
| 16  | "Telegraph"            | Calcutta         | Do.       | Satyendra Nath Bose, B.A., age 31   | 3,000        |

**ADDITIONS TO THE LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS.**

|   |                  |          |        |  |       |
|---|------------------|----------|--------|--|-------|
| 1 | "Day's News"     | Calcutta | Daily  | Babu Premananda Bharati, age 50, Hindu.  | 500   |
| 2 | "Karmayogin"     | Ditto    | Weekly | Editor's name not known for certain. Arabindo Ghose is one of the contributors to the paper. | 2,000 |
| 3 | "National Daily" | Ditto    | Daily  | Babu Premananda Bharati, age 50, Hindu   | 500   |







## II.—HOME ADMINISTRATION.

## (a)—Police.

780. The *Amrita Bazar Patrika* says that the Criminal Investigation Department officers now-a-days form a most important factor in the administration of the country. Indeed they are the eyes and ears through which the authorities see and hear. It is a natural human impulse to use a powerful weapon in hand. And armed as the Criminal Investigation Department are with immense powers, they will naturally feel inclined to use them and sometimes with a vengeance. In fact they feel miserable when they have no work for their hands and must create it when it is not forthcoming. For they must justify their existence or else their occupation would be gone. It has recently come to light, through Sir Charles Dilke's exertions, that they may even go the length of suggesting to the highest officials not only the principle or policy on which the administration of the country should proceed, but also the manner in which it should be carried out. Thus while the highest authorities rule the country from the cool Olympian heights for the greater part of the year the Criminal Investigation Department officers on the plains are overactive in the discharge of their peculiar duties, and as a result multiform misery is the lot of the people.

AMRITA BAZAR  
PATRIKA,  
23rd Aug. 1909.

## (b)—Working of the Courts.

781. The *Amrita Bazar Patrika* complains of the action of the jail authorities in neglecting the late Asoke Ch. Nundy, who was suffering from phthisis, while in jail. The matter was referred to Justices Caspersz and Ryves, who, however, not only took no notice of the remissness of the jail authorities, though it was brought pointedly to their attention by Counsel, but discharged the rule with the remark that "the arrangements (in the jail hospital) are suitable and in conformity with the dictates of humanity." In other words, in the opinion of the learned Judges, it was not against the dictates of humanity to confine a dying man in jail where, however suitable the arrangements might be, he would be deprived of the nursing of his dear ones and the comforting and sustaining influence of home life. A more shocking decision could hardly be conceived, especially in view of the fact that the father of the prisoner had the means of giving him a change on the seashore. If the jail authorities acted up to the provisions of the Jail Code, the head of the Government should lose no time in getting these inhuman provisions knocked on the head. Surely the Empire would not have collapsed nor would the cause of justice have suffered had the dying young man been restored to his family till his appeal was disposed of. It is decisions like these that shock the public and create a feeling of despair in their minds.

AMRITA BAZAR  
PATRIKA,  
20th Aug. 1909.

782. According to the *Bengalee* the facts connected with the imprisonment and death of Asoke Chandra Nundy reveal a story of shame and humiliation. It is difficult to say which of the parties was more to blame for this painful and premature termination of what might have been a useful life. If, as stated by Mr. Das, Asoke was innocent of the charges brought against him, the question that arises is serious beyond measure. But in any case it was inhuman and inconsistent with the principles of justice, to treat a dying man in the manner that Asoke was treated. This case is a warning at once to the bureaucracy and the judiciary. It is hoped the lesson will be taken to heart by all those who, in this country, so often feel disposed to let their zeal get the better of their humanity and sense of justice.

BENGALUR,  
21st Aug. 1909.



AMRITA BAZAR  
PATRIKA,  
21st Aug. 1909.

783. The *Amrita Bazar Patrika* says the manner in which, under the present regime in the new Province, the local authorities are becoming a law unto themselves

The new Province.  
is further evidenced by two fresh instances noted by the *Desh Barta* of Sylhet. In one of these a tea-garden cooly complained of unlawful detention; while in the other one Alimud-in complained to the same officer (Magistrate) that a European Engineer, named Mr. Moncreiff, had taken away a wooden box of his which contained some cash, paper, etc. The complainants not only got no redress of their grievances, but were subjected to considerable harassment by the Magistrate. While the ruler of the Province is wholly engrossed in Swadeshi-baiting, his subordinates are trifling with the people's liberties.

(h)—General.

AMRITA BAZAR  
PATRIKA,  
18th Aug. 1909.

784. The *Amrita Bazar Patrika* observes that the right of free expression in the Press or on the platform has been unfortunately taken away by the rulers in India under a wrong impression. It is a pity that, impelled by

Freedom at home: restriction abroad.

an erroneous notion, they have taken a step which is as unwise as shortsighted, since it takes away the only reliable means they possessed of knowing the minds of the people. The baseless idea which has led them into this great blunder is that political agitation creates anarchists. It has been pointed out that there can be absolutely no connection of cause and effect between political agitation and anarchism, and to restrict the liberty of the press and liberty of speech on this wrong supposition, is a blunder which does more harm to the rulers than the ruled, the latter thereby becoming a sealed book to the former. It is not that freedom of the press creates anarchists, but it hurts the susceptibilities of the present-day rulers, who cannot bear to be criticised. They want freedom to deport men without trial, they want the power to post punitive police forces, in short they want to make administration easy and pleasant. The rulers will one day realize the mischief that they have done to their administration by putting out the only light which enabled them to see the hearts of an alien race.

BENGALUR,  
18th Aug. 1909.

785. The *Bengalee* states that some of the representatives of the Muham-  
The Reform Scheme. madan community were recently permitted to wait in deputation upon the Government and for days

together a secret conference was held between them and certain members of the Government. That such a conference should have held its deliberations in secret is itself a serious matter. But the fact that the non-Moslem sections of the community were not at all represented, was nothing short of a scandal. Why should the Government have thought itself justified in discussing this question with a handful of Muhammadan gentlemen, without affording an opportunity to the representatives of the other communities to even know what was transpiring? Government cannot expect that the treatment that has been accorded to the non-Moslem sections of the population, the Hindus in particular, should improve the prospects of conciliation or ensure the success of the reforms. On the contrary, the Hindu public regard this treatment as unprecedentedly humiliating. There is a growing feeling in some quarters that an all-India Hindu league should be formed for the protection and assertion of Hindu rights. Should such a league come to be formed, the Indian problem would become even more complicated than it is. But the responsibility for it must rest with those who are flouting Hindu opinion and feeling.

TELEGRAPH,  
21st Aug. 1909.

786. The *Telegraph* can hardly put faith in the rumours that two  
The Midnapore enquiry. Midnapore Police officers have accompanied Mr. Macpherson to help him in drawing up the report.

Since Sir Edward Baker assumed the reins of the Bengal Government, the only matter in which the people have not supported His Honour is the Midnapore enquiry, and if there be any truth in the present rumour it will only accentuate the differences. The journal therefore hopes Sir Edward will kindly enquire into the truth or otherwise of the report and so obviate a scandal. The idea is preposterous that the very police officials whose actions gave so much umbrage to the people and invoked such stern criticism



from the High Court should help the Commissioner in drawing up the report of the enquiry held into their own conduct!

787. The *Bengalee* declares Sir Lancelot Hare, the Lieutenant-Governor of the new Province, would do well to exercise a curb upon his tongue. Quite recently he committed the supreme indiscretion of making a speech containing observations calculated to hurt the feelings of the Hindu community. If it is an offence punishable under the Penal Code to set up race against race, it is at least most reprehensible on the part of the Governor of a Province to use language which praises one community at the expense of another. But this is exactly what Sir Lancelot Hare has been doing recently in the course of a speech which he addressed to the representatives of the Muhammadan community at a Muhammadan conference at Dacca. The Hindu community resents this covert attack levelled against them by their ruler. Has Sir Lancelot Hare forgotten the contents of the Red Pamphlet issued by a Muhammadan writer, the preachings of the wild Maulvis sent out from Dacca and the notices put upon the market-places which stirred up the riots in East Bengal in 1907? How is it that he has not a word to say about these things, but goes out of his way to make a covert attack upon the Hindu community? The journal fears the ignoble traditions of Sir Bampfylde Fuller are still in the ascendant in the new Province, and this explains the cause of the existence of so much unrest and dissatisfaction.

BENGALÉE,  
24th Aug. 1909.

### III.—LEGISLATION.

788. The *Bengalee* says that the *raison d'être* of the grave feeling of dissatisfaction and anxiety which the Police Bill has evoked, is that it aims a deadly blow at the personal liberty of the people in some of its most important aspects, and places it under the control of a body of men who are viewed with the utmost distrust. The people have gone on well enough without this new police measure for more than a century, and it may confidently be predicted that no serious evil would befall the administration if the enactment of the measure were deferred for three months longer. The people are consequently led to believe that the Government has not the courage to face the new Council with a Bill like this. Somehow or other, whenever a bad measure has to be introduced into Bengal, the precedent of Bombay is cited, *e.g.*, Government incorporated the objectionable features in the Bombay Municipal Act into the Calcutta Bill while some of the popular features in the Bombay Act were carefully eschewed. Is history to repeat itself in the case of the Calcutta Police Bill, and are the liberties of the people, in respect of some of their most popular activities, to be placed at the mercy of a body of men who are viewed with the utmost suspicion and distrust?

BENGALÉE,  
18th Aug. 1909.

789. The *Amrita Bazar Patrika* states that although, in deference to public opinion, some alterations for the better have been made in the Bill, the measure is hardly less objectionable than it was in its original shape.

Calcutta Police Bill.—Right of public meeting threatened.

Section 62C provides that the police officer of the highest rank, who is present at any place of amusement or at any assembly, may issue directions to its promoters for conducting it in a peaceful and orderly manner, and if they do not obey these directions they shall be liable to fine. The police officer referred to is only one who is superior to a head-constable, that is to say, a half-educated Sub-Inspector is going to be empowered to order the stoppage of a public gathering if it is not conducted according to his notions of propriety! The Hon'ble Mr. Duke appears to be under the impression that the people of Bombay welcomed the Act when it was passed in 1902. But even granting that no opposition was offered by the people of Bombay, that is no reason why the citizens of Calcutta should remain silent when the measure is a distinct menace to their personal liberty and threatens to take away the right of public speech and even public amusement from them. As there is absolutely no case made out for this drastic measure, there is no necessity for undue haste. Is the safety of the Empire involved in the immediate passing of the Act?

AMRITA BAZAR  
PATRIKA,  
19th Aug. 1909.



AMRITA BAZAR  
PATRIKA,  
23rd Aug. 1909.

790. The *Amrita Bazar Patrika* enquires whether the safety of the Empire would be endangered, or society turned topsy-turvy, if an Act which has been in existence since the sixties were allowed to live a few months more? Although the people are getting accustomed to one and two sitting laws, it need not be repeated in every case. Why should not the Police Bill be allowed to be disposed of by the reformed Council which is expected to sit during the next cold season? What attracts one in an English Act is the way in which difficulties are grappled with and threshed out in England; on the other hand, what repels one in most Indian Acts is the way in which the difficulties are ignored and evaded. In India Government will not allow even sufficient time to recognized public associations and representative members of the Council to express their views, nor will it invite the opinion of the High Court. In the present Bill the Bombay Act has been copied bodily to avoid trouble, omitting that section of the Act which provides punishment for the police when they abuse their authority. The omission was supplied only when the Press, the public associations and non-official members pointed it out.

791. The *Amrita Bazar Patrika* observes that the Calcutta Police Bill leaves everything to the judgment and discretion of the police, and should it be passed, their judgment and discretion would stand for legal grounds and evidence. The memory of the black week in Calcutta, when the entire northern division of the town was given over to plunder and assault, the police standing by enjoying the fun while townsmen were being clubbed and looted and shops plundered by their auxiliaries, the municipal scavengers, is still vivid in the minds of the citizens. Nor has the reign of terror instituted by the police at Mymensingh been forgotten. Yet, not only were the police not called to account for their misdeeds, but even sought to be defended and justified. After such demonstrations of the immunity and impunity of the police, can the people be accused of magnifying the evils of even a more autocratic police regime which the Bill foreshadows? The Bill authorises a police officer to harass and humiliate anybody, whether walking, driving, singing or sight-seeing, on any plea. Even the privacy of a home will hardly be sacred under the proposed law if the police took it into their heads to regulate entertainments. If the Bill is passed as it is, its authors and their supporters will never be able to say that the people had been convinced of its need, efficacy or of the baselessness of their fears. It would be an addition, like the Partition, to measures carried in the teeth of universal opposition.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BENGALÉE,  
21st Aug. 1909.

792. The *Bengalée* appeals to the Government to seriously take in hand the question of sanitation with regard to this Province, including East and North Bengal. Sanitation in Bengal. Thousands of the population die every year of cholera and malarious fever, both of which are preventible diseases and yield to the steady operation of sanitary methods. Malarious fever is a disease which is amenable to proper treatment, and that it should continue to decimate the village homes of Bengal, implies the gravest reflection upon the Government and its supineness in this matter. Year after year the Indian section of the press and the popular representatives in the Legislative Council have appealed to the Government to take measures against this preventible disease. And if Sir Edward Baker takes up the question with true sympathy and statesmanship, and restores to Bengal the health and prosperity which are native to the soil, it will constitute the most enduring memorial of his administration. The journal trusts it does not make this appeal in vain.

#### VI.—MISCELLANEOUS.

AMRITA BAZAR  
PATRIKA,  
18th Aug. 1909.

793. The *Amrita Bazar Patrika* urges the necessity of organisations such as "Palli-Samitis" being started in every district with a view to removing the sufferings and wants of the people. Palli Samitis. Litigation is eating into the vitals of the people: malaria,



cholera and other diseases are carrying off thousands of victims, and such organisations are needed to cope with the evils. For work of this kind, requiring energy and devotion, the aid and co-operation of young people is indispensable. But unfortunately the attitude of the officials towards combined work of this kind on the part of Indian youths will have a discouraging effect on them.

794. Referring to the introduction of the South African Union Bill, and more particularly to the acceptance by Parliament of the colour-bar, the *Bengalee* declares that repres-

The colour-bar in Parliament.

sion at home and humiliating distinctions abroad do not constitute the royal road to the conciliation of a great population. The sympathies of millions of the Indian people go forth to the unfortunate sufferers in South Africa whose prayers the representatives of the freest democracy in the world will not listen to. The journal asks if British-Indian subjects can, with the humiliation of the colour-bar facing them at each stage, remain happy and satisfied with their lot. At home they are not the equal subjects of the Crown, whilst abroad their position is worse. A vast population cannot aspire to the self-restraint of the choicest of mortals. They will feel the degradation which is imposed upon them by their colour, and the Orient will sympathise with them. Such treatment is not in accord with the dictates of the true Imperial spirit which is the cement of the Empire. The rulers have learnt the great lesson, but they seem to be wanting in the courage and statesmanship to apply it. It is a deplorable blunder, almost worse than a crime. The journal writes strongly because it feels that the new Act of Parliament, imposing the stamp of national humiliation upon the people, will be felt as an affront throughout the length and breadth of the land. What is morally wrong cannot be politically expedient. That is the truth written upon every page of human history. The pity of it is that the rulers of men, while professing to act upon it, too often trample it under foot. Continuing, the journal declares that the introduction of the Bill exhibits the splendid hypocrisy of those who are never tired of telling the people that the Indian, though he may not be a citizen of his own country, is already a citizen of the Empire. It shows the nature of the relation in which India stands to the rest of the Empire and the estimation in which her people are held. The journal calls upon its countrymen, in the midst of their many troubles and difficulties and the perplexing nature of the problems that confront them in their own country, to devote a part of their attention to considering the intolerable position of their countrymen in South Africa. Nothing could be more scandalous and utterly disgraceful than that, notwithstanding the treatment at present being accorded them, a Bill has been introduced into Parliament to perpetuate the colour-bar. Indian opinion should speak out boldly even though there be none to listen to them.

795. The *Bengalee* observes that in India measure after measure has been added to the Statute Book, not merely with utter indifference to the feelings and opinions of

South African Union Bill.

the people, but in the very teeth of opposition, at least one measure of Government—the partition of Bengal—having been opposed by a whole people and protested against in every important village. But when South Africa says, "If you do not give us what we want, we shall reject what you offer," England does not think it inconsistent with her prestige or dignity to yield, even though in yielding she may sacrifice vital interests. When India says something very much less offensive, English statesmen construe her words into a language of threat, pretend to think that India is anxious to enter upon a trial of strength with them, and finally make a settled fact of a wrong and a blunder. The contrast here exhibited is more eloquent than the speeches of the most eloquent Indian speakers. It is neither just nor expedient to grant autonomy to one part of the empire, keeping another part in a state of political subservience, and to let the impression spread that while the autonomous part is free to do what it likes in relation to the dependency, the latter must be powerless to retaliate. If the Imperial Government will not interfere with autonomous states, it is but fair that they should grant autonomy to every part, so that each part may do for itself what the Imperial Government either cannot or will not do for any.

BENGALÉE,  
19th Aug. 1909.

BENGALÉE,  
22nd Aug. 1909.



NATIONAL DAILY,  
24th Aug. 1909.

796. The *National Daily* declares that although the people of India are made to understand that theirs is a great country and that it is the brightest jewel in the British

The Bar Sinister.  
diadem, when it comes to a question of equal rights they are treated like vermin, tracked like beasts and exposed to the most inhuman treatment possible. The steady persecution of Indians in South Africa, that has been going on since the close of the Republican regime in that country, is a disgrace to the honour of England. It is a shame because it has not been sought to be remedied, and criminal because this barbarous treatment has been accentuated tenfold since the British colours were hoisted over the veldt. There may be some justification for curtailing the privileges of other coloured races who have little or no claims to put forward. But to render the lives of British Indians wretched is as monstrous as it is absurd. In England's perilous times Indians have stood shoulder to shoulder in one common cause. The blood of the Indian soldier has mixed and flowed freely with the best and bravest English blood on the same battlefield. The life of many an Indian sepoy has helped to maintain England's prestige at most momentous periods of history. And yet a benevolent Government thinks it nothing out of the common to place them on the same level with the barbarous Kaffir and other savage races of the dark continent.

INDIAN DAILY,  
20th Aug. 1909.

797. While addressing a conference of the leading Hindu and Muhammadan landholders of Eastern Bengal and Assam, Sir Lancelot Hare is reported to have spoken of the prevalence of unrest caused by "a tyrannical interference with the freedom of the subject." Had His Honour given some facts and figures, some tangible reasons, instead of a mere assertion, his untenable position would have been found out. It is unmitigated and unchecked police rule that obtains all over the Province just now, and yet His Honour talks of "tyrannical interference" as if that were possible even if there were an inclination or tendency for it anywhere, which there is not. The unrest prevailing in East Bengal is due, in a great measure, to the temper and attitude of the powers that be. If the prestige of his subordinates ought to be preserved, the people also have claims upon His Honour for protection against official "zulum" and high-handedness.

BENGALEE,  
22nd Aug. 1909.

798. The *Bengalee* observes that the significance of the demonstration lay in the deep popular approval which it implied of Babu Surendra Nath Banerjee's political methods. Constitutionalism is his watchword, while denunciation of lawlessness and violence and the attainment of national regeneration through the paths of national righteousness formed the burden of his theme in England. The demonstrations held to welcome him back marked the sense of deep popular approval of these views. England and the civilized world will now know that the party of law and order are in an overwhelming majority in India. It is well that this knowledge should spread, for lawlessness and violence would forfeit for the people the sympathies of the civilized world which they need in the great struggle they are engaged in. From this point of view the journal welcomes the demonstrations which will serve an important national purpose.

The Town Hall Meeting.

G. C. DENHAM,

Special Asst. to the Deputy Insp.-Genl.  
of Police, Bengal.

OFFICE OF THE BENGAL SPECIAL BRANCH,  
7, KYD STREET,  
The 28th August 1909.